The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 39.—WHOLE NUMBER 975

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, NOVEMBER 24, 1849. AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ST. LUKE'S CHURCH . . . . . . 4 P. M. on Fridays only.
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In CHURCH OF THE ANNUNCIATION . . 8½ " and 4 "
In CHURCH OF THE HOLY COMMUNION . 8 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 P. M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 9 A. M., and 5 P.M.
In CHURCH OF THE HOLY APOSTLES . . 9 "
In GRACE CHURCH BROOKLYN HEIGHTS,. 9 " and 4 "

Calendar for November.

25. Twenty-Fifth Sunday after Trinity.
30. St. Andrew, the Apostle.

DECEMBER.

2. ADVENT SUNDAY.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Ember Day.
23. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the birth-day of Christ, commonly called CHRISTMAS DAY. [Proper Psalms instead of Psalms for the day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
30. Sunday after Christmas.

THANKSGIVING DAYS, APPOINTED BY THE CIVIL AUTHORITY.

November 29.	Massachusetts, Connecticut, Maryland,
" "	Pennsylvania, New-York, Vermont,
" "	Rhode Island, New Jersey, Ohio,
" "	Maine, North Carolina.

☞ The Proper Service for the Day is printed immediately before the Family Prayer.

Poetry.

From the Calendar.—Re-published by request.

Thoughts

Suggested by the removal of the remains of the Right Reverend BISHOP SEABURY to the Crypt beneath the altar tomb erected by the Diocese of Connecticut in the new Church of St. James, New London. Sept. 12th. 1849.

Why seek ye the form that hath slept so long
 Within the earth's cold breast?
Why suffer ye not the mouldering bones
 To stay in their peaceful rest?
What matters it where the perishing clay
 Lies buried beneath the sod,
When the sainted spirit long since hath sped
 To the welcome of its God?

'Tis all that's left of a brave old man,
 A patriarch wise and true;
'Tis meet his children should render thus
 The love to a father due;
And some now standing beside his grave
 Remember his blessing well—
And the grey-haired sire to the prattling child,
 Doth his holy precepts tell.

His counsels guided the tottering form,
 The young, and the hoary head;
Then gather within your holiest walls,
 The bones of the haliowed dead!
The mouldering bones of the brave old man
 Who strove for a glorious crown—
Who led the fight—and who kept the faith—
 And died with the battle won!

Long, long ago, when the Church sent forth
 Her voice beyond the wave—
Her infant voice—for the mother Church
 To succor and to save—
When danger threatened, and doubts assailed,
 And none had *power* to guide;
He trusting in the Almighty Word,
 Traversed the ocean wide;—

A chosen one! with his upright heart,
 And his clear, far-seeing, eye!
With a gifted mind, and a fearless faith,
 And a will to do or die;
Sealed with the cross of the Son of God,
 And true to his solemn vow,
He bore the power which Christ ordained
 On his consecrated brow,

Down from the long unbroken chain
 Handed through ages old,
Since soldiers of the blessed Cross
 The Apostles were enroll'd!
Linking the present with the past
 By the Church's sacred tie,
And onward still, while the world endures,
 With a name that may not die!

Ye have raised a tomb of enduring stone
 For the rest of the honored dead,
Where the voice of the scoffer is not heard,
 And his footsteps may not tread;
In the Church where his wisdom was wont to guide,
 By her altar he loved so well,
With her songs of praise, and her holy prayers,
 Will his sacred memory dwell.

Carve mitre and cross above his tomb,—
 The first was his earthly fame;
The last—the goal of his heavenward hopes,
 Bless'd with the Redeemer's name!
More lasting still than the sculptured stone
 Are the works of his faith and love,
Which he wrought to fit the Church below
 For the perfect Church above.

New London, Sept. 12. E. H. T.

Selected Matter

Extracts from a Charge to the Clergy of the Diocese of Western New-York,

Delivered, August 15, 1849, at the opening of the Convention in Trinity Church, Geneva,

ON RELIGIOUS TRAINING,

BEING THE SECOND CHARGE BY WM. H. DE LANCEY, D. D., LL. D., BISHOP OF THE DIOCESE.

The Charge—Continued.

THE CATECHISM.

Faithful instructions of the children in the Catechism is the next step in the pastoral training of the young.

Catechetical instruction—instruction by questions and answers—is as old as the necessity of imparting knowledge; and, as you know, constituted one of the Socratic arts of logic, or reasoning.

In the early ages of the Church, the catechumens—the persons subjected to a course of religious instruction—are well known as a distinct class connected with the church. Some of the brightest names of the Reformation have urged this practice. A long line of the most eminent sons of the Church of England, distinctly advocate and enforce it. "With respect to the catechetical instruction of youth," says Bishop Jebb, "I would remind you that it was the primitive method, employed by the Apostles and their immediate followers, and in after ages by the whole succession of the Catholic and Apostolic Church, for training up, and organizing the community of Christians in sound principles of faith, in the love of God and man, and in purity of life and conversation. It is observable, accordingly, that in exact proportion as catechising has been practised or neglected, the public faith and morals have been seen to flourish or decline;" and it is not too much to say, that next to an established liturgy, and beyond all prescribed confessions of faith, the single ordinance of catechetical instruction has under Providence, been the great stay and support, throughout Christendom, of orthodox, unwavering Catholicity."

"Now it has been very much the complaint," says Bishop White, "of judicious divines and others, that sermons have too much superseded the old and useful expedient of catechetical instruction. But by this term they mean the repeating, over and over, of the same primary truths of religion, until they are made familiar to the minds of the instructed: a work much more useful to them than what is understood under the name of preaching; although not opening a like field for the ingenuity or for the eloquence of the teacher"

"The instrument before us is called "A Catechism;" this is to say, for so the definition continues, "An Instruction to be learned by every person, before he be brought to be confirmed by the bishop." In what way it is to be learned, whether by the ear from the mouth of the minister, or through the medium of a written or printed form, is not specified. Accordingly, the words should be considered as applying both ways. The attending to this circumstance is of some importance. The word "catechism" comes from a Greek word, which signifies to teach by sound. From some remains of catechetical instruction in the primitive church, we learn that it first passed from the catechist to the catechumens; who was afterwards examined on the purport of what had been delivered. The reason of this was partly in the scarcity of books, before the discovery of the art of printing; and in the comparatively small number of persons qualified to use them. Even when our catechism was drawn up, at the eve of the Reformation, it would have been useful but to few of those for whom it was designed, otherwise than as proceeding from the lips, and taken in by the ear. These remarks are made with a reference to any persons who, at the present day, have not had the opportunity of learning to read. Any such persons, on notifying their cases to their ministers, would be attended to in the only way in which they can be furnished with the instruction in contemplation. We can never be sufficiently thankful for the benefit reaped in various ways, and in this way in particular, by the general possession of the art of reading and by the cheapness of needful books. But this blessing, enjoyed by the community, ought not to throw the few deprived of it out of the reach of the knowledge essential to Christian faith and practice. Besides the loss here referred to, of persons not taught to read, there is another, affecting the same persons in the difference of extent of cathechetical instruction, as practised in the primitive church and at present. St. Augustine may be supposed to have given a specimen of catechising as practised in his day. It comprehended the whole thread of Gospel history, and was executed by persons devoted to that employment."—Lect. on Cat., p. 2 & 3.

But it surely cannot need, at this day a vindication of this part of the church system.

Catechising the children of a congregation by its pastor, is a duty never neglected without a violation of clerical obligation on the one hand, and a positive injury to the parish on the other. Of the times and occasions for discharging this duty, of the best modes of fulfilling it, of the additional catechisms to be used, of the combinations of oral with the printed questions—all these are points for the responsible judgment of the pastor under the control of his obligation to Christ and to the Church.

But the adoption and practice of this part of the system of training, I hold to be essential to your success as pastors of parishes. You cannot reach the young without it. You cannot frame their characters and views according to the scriptures, without it. You cannot mould them on the model of Christ's Church, without it.

PASTORAL INTERCOURSE.

Equally important in the training of the children of a parish, is the system of pastoral intercourse with them, as parts and portions of the flock. In your visitations, let them always be objects of attention, inquiry, and interest. Know them individually, by name, in their schools and studies, and occupations. Never stand aloof from them, never repel them by look or word; when they approach you, counsel them with kindness and fidelity. Whatever be their position, high or humble, refined or unrefined, children of the rich or poor, roughened by labor or softened by ease, struggling in poverty with their parents for their maintenance, or nurtured by wealth in the halls of education—they are all, alike, lambs of your flock, to be guided, fed, and cherished—immortal spirits, entrusted to you for preparation for heaven—souls, for whose salvation you are to labor, and are, more or less, responsible—entitled to your interest, regard and prayers, your exertions, counsels and encouragements, in the thorny path of an earthly probation. Win them to regard you as their spiritual father, affectionate, forbearing, attentive, considerate, seeking their good, here and hereafter.

On entering the church-yard at Cooperstown, I was struck by an elevated and plain monument, bearing the inscription of a name which still delights the ear of multitudes of mature and aged, once children of his pastoral care, and which beautifully illustrates the kind of character and intercourse I now urge—Father NASH.*

This frequent intercourse and association with the young members of the flock, identifying yourself with them, knowing them personally and by name, conferring with them on their studies, their engagements, their reading—counselling with them on their plans and prospects—interrogating them on matters connected with religion, the church, their growth in grace, knowledge and principle—are points so obviously necesssay in the due training of a parish, and for the maintenance and exertion of the true ministerial influence among the people, for guiding them in the paths of Christian holiness and the ways of God, for strengthening their attachment to the church, and securing their steady adherence to its worship, its principles, its usages, doctrines and ministry, that they hardly need any further enforcement than thus briefly to name them.

PAROCHIAL SCHOOLS.

Another most important point connected with the training of the children of a parish, is the system of parochial schools, on the threshold of which the church is now standing.

By parochial or church schools, we mean the identification of religion as the church holds it with education; educating our children as children of the church, in schools of the church; providing each large parish, if possible, with a school of its own, where the children connected with it may be taught by competent, religious teachers connected with the church, who will make religion as the church holds it, not only the basis of all instruction, but the pervading principle and influence running through all its parts and progress, imbuing the mind with the knowledge of it, warming the heart with the love of it, and moulding the intellect and habits to its devotions, worship, doctrines, liturgy, and usages.

Some, you know, hold that religion and education should stand apart from each other. Others teach that morality only should be allied with education. Others, again, that only a general and abstract view of religion should be associated with education. Others, again, put forth their views in the form that education is to be unchurched. "Education without a church" is the principle claimed and avowed to be the right principle.

In opposition to such views, the true theory of the Bible and the Church is, that Religion is the foundation of a sound education; that the God who gave the mind should govern the mind; that the expansion and training of the intellect should ever be according to, and in association with, His laws, influence, and grace; that to mould the intellectual habits without reference to the Deity and His laws, His institutions, and His spirit, is in direct hostility to man's true interest, duty, and responsibility; and hence, that over the union of religion with education we are bound to pronounce the solemn declaration, "what God hath joined together let no man put asunder."

Now this can only be carried out by Church schools and Church colleges, which shall unite, avowedly, religious instruction with literary instruction; which shall connect Church worship, Church doctrines, Church usages, Church feelings, Church principles with the daily business of education; which shall daily present the great and glorious God before the mind, humble it on the knee of confession to Him, raise it in supplition to his throne, inspirit it by the melody of praise to Him, and send it forth in the feeling of utter dependence on His infinite mercy for existence, faculties, and knowledge; for redemption, grace, and glory through the mediation of His blessed Son, and the power of His Holy Spirit.

The Parochial School System, keeps constantly before the eyes of both children and parents, the authority to which both are responsible. In its practical exhibition it is presented to view in some such form as this: The children assembled for receiving instruction begin by calling upon God in prayer, and singing to His praise. Those prayers and hymns are from the Prayer Book; the very services, in part, in which they are accustomed to unite on the Lord's Day in the sanctuary with their parents and friends. Sunday is thus carried into the school. They see that religion is not merely for the Lord's Day, or for the Church, but is something for every day; that it mingles with their learning and their business; that God is to be served, thought of, worshipped, obeyed, and loved in the school, as well as elsewhere.

A reference to God's will is intermingled with all their learning. His doctrines are inculcated; duties to Him are enforced; the worship of Him is practised. Dependence on His Spirit for strength, on His blessed Son for pardon, on His Holy Word for light and guidance, is constantly presented to the mind. The holy warnings, the earnest counsels, the warm appeals, the affectionate interest of a Divine Saviour, are brought to their view. In the principles, the grounds, the usages, the doctrine, the ministry which God has established, they are instructed by the minister himself. In the nature, character, and claims of the holy and spiritual kingdom which Christ established, and taught his disciples to pray for in the daily petition, "Thy kingdom come," they are instructed why we adhere to its constitution as Christ gave it to us, why its Liturgy was adopted, how it conforms to Holy Scripture, and has for ages edified His members, in what relation they stand to the Church, how and why it should never be deserted, or discountenanced, or shunned.

Among the facts evincing the importance of Parochial Church Schools, I may name to you that the system has been distinctly recommended by the Presbyterian General Assembly, and is, I understand, in process of gradual adoption in the congregations of that large and influential body of our Christian brethren, to train and indoctrinate their people. As anothen fact of the same import and character, take the circumstance, that at this time more than sixty colleges in the United States are under the control of the same religious denomination.

In the same language speaks to us the increase of schools, academies, and colleges among our Baptist and Methodist brethren. The Lutheran system is a signal illustration of the same principle. I am not acquainted with any literary institution of any kind, established by a denomination of Christians, in which the religious views of that denomination are suppressed, and the pupils taught according to other views. Directly or indirectly their own are inculcated. A proselyting spirit may not be evinced in the case; but the prevailing, predominating, moulding, ever-felt influences arising from usage, manner, phraseology, tone, example, worship, converse, is always on the side of the denomination which sustains the institution; and, believing, as they do, that they hold the truth of God in their respective systems, neither reason, justice, nor conscience, would authorise it to be otherwise.

YOUTH.

2· But mere children, or very young persons, do not constitute the portions of your flocks to which it most difficult to apply your ministerial instructions.

The next class that I named was the youth.

I mean those just turning out of the paths of parental restraint and guidance into the open field of self-control and self-direction; when parental authority has ceased, or is held in a timid and feeble hand; when the tone of command sinks into the tone of counsel; when, on the sea of life, the young mariner launches out his frail bark under his own pilotage; when he acts and thinks, and speaks and reads, and debates in that freedom and self-confidence, which, well trained, strengthen and improve the character and principles; but, untrained and neglected, exposes the mind to delusion, the heart to corruption, the habits to perversion, the soul to death.

To understand the state of mind to which I refer, I ask you, clergy and laity to revert, each one for himself, to the state of his mind and the habits of his life, from sixteen to twenty-four years of age, and recall the scenes moral, spiritual, and personal he passed through during that period of life; to what exposure of his principles in reading, in intercourse, in conversation, in business, he was subjected; how easily his mind was swayed by companions; how hard it was to repel persuasions to questionable ways and resist the taunt and laughter of levity and sin; how promptly the heart assented to self indulgent proposals; how irksome was the suggestion of restraint and self-denial; how often his principles, his views of truth, and his conscience were put to the test; how much he felt the need of more enlarged religious knowledge to aid and guide him in his decisions; and how frequently within his heart arose the humbling consciousness of ignorance of the truths, facts, and requirements of the Bible, and of the very religion under whose shade and influence he was born and bred, and how little qualified he was, if ever called on, to explain, defend, or vindicate the Gospel in its doctrines, purity, sacraments, ministry, and usages.

Now it is to the young in this stage of life—the youth of both sexes—that I refer as constituting the difficult division of your flocks to guide and train, and to find out and apply to, the true and best methods of leading in the way of everlasting life. Emphatically do they need the training system. Most urgently do they claim your attention. Friends and parents look to you for aid in leading them right. The Church reposes in you the responsibility to instruct and guide them. Christ their Saviour has committed to you the oversight of their eternal interests.

The modes by which they are to be trained in knowledge and holiness are these:

By Lectures and Sermons especially applicable to them.
By intercourse and conversation.
By books.
By Classes for Confirmation.

(To be continued.)

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* It is reported of the venerable Father NASH that one of his habits was, when he visited a church family, to catechise the children. Many baptized by his hands in infancy, and catechised by his faithful tongue as children, now adorn our church in this Diocese by the luster of piety and faith.

The Church Identified.

From the Gospel Messenger.

Dear Mr. Editor:—When I wrote you last week, to correct some errors into which the Editor of the "True Catholic" has fallen, in noticing the "*Church Identified*," I did not suppose that I should again have occasion to trouble you in the same way. But again a notice of the work has fallen into my hands, which seems to have wholly misapprehended my design, in a point of special value. I deem it due, no less to those friends who have taken so much interest in the work, to say a word or two in order to set this matter right, than to myself.

The Editors of the "Church Review," in speaking of the line of argument I have pursued, say, "This estimate of the historical side of the question has led our author, in common with many others, into arguments which seem to us fatal to his own cause.

Of this remark no complaint could of course be made if the Reviewer had rightly understood, or fairly stated my "estimate of the historical side," or my arguments against the Romanists.

It is of this misapprehension and misrepresentation that I speak.

He says, "It is the developement of a true life in an organic body, and which must, therefore, have historical existence, which identifies the Church. The historical existence of the body without the life, no more identifies the Church, than identifying a *corpse* identifies the *man*.'

Now turn to the Church Identified and read the same thing in other words, as follows: "My plan might now be regarded as having been completed. But as no identification of the Body—the outward and visible existence of the Church—can be entirely satisfactory which wholly omits the consideration of the identity of the Spirit, I will devote a few words to that subject." And again, just below. After quoting Ep. iv: 5, 6, I say; "There is one Body—the Church—and one Spirit—the Holy Ghost—He is in the Church, and the Church would apostate without Him." And then follows a whole chapter of 16 pages, devoted to this one point, p. 219—235.

It is an oversight in the Reviewer, therefore, to suppose this part of the argument was overlooked or neglected in the Church Identified. But if there had been no worse mistakes than this, I should not have noticed it at all.

The Reviewer considers my argument against the Romanists, as fatal "to my own cause," and represents me as depending upon no other ground than "canonical priority of occupation," to which priority he says, "the Romanists may reply, and that truly," by statements, to which, says the Reviewer, "we know not what reply the author would make on his own principles." No wonder; for he does not seem to have taken the trouble to see what those "principles" are.

In the first place I did *not* rest my argument on the "priority of canonical occupation" alone. My points are as follows:

I. Priority of occupation—pp. 180, 192, 195.

II. The first Romish settlers were not in the Communion of the Catholic Church at that time, but, were in fact, schismatics and recusants against the Church, and, therefore, could not extend its communion until they had been reconciled to it themselves—pp. 195, 193, 194, 196.

III. The Colonies being a part of the English Dominions, no other Church, than the English, whether Roman or Protestant, could acquire any jurisdiction here—pp. 185, 186, 195.

IV. The first Romish attempt to establish a fully organized branch of their Church in this country, was after the Revolution, and after the Protestant Episcopal Church had been fully organized—pp. 181—184, 196. 197.

V. The Romanists came to build upon another basis than that of Primitive Christianity, and the Primitive Church—pp. 197—201.

And I conclude my argument on that point thus—"We concluded, therefore, that the Romish claim to be the Branch of the Church of Christ for this country, is invalid for these two reasons —(1) they are intruders into a field of labor occupied by a valid Branch of the Church, before they came here—(2) they build on another foundation than that which was laid by the Apostles and chief Master-builders of our Lord's own choosing."—. 201.

Now all these things are in the Book, as will be seen by turning to the passages indicated. And they are stated clearly enough, as one would suppose, to be understood by every body. It seems hardly possible, that the author of the Notice can have read the book at all; or if he had he betrayed a carelessness or a want of conscientiousness that are in the highest degree unjust and censurable.

The Reviewer says the author "assumes (?) that the Church of England was planted in *America* before the Romish." This is a great mistake. On pp. 192, 193, 209, I admit that the Papists settled in *America* before the members of the Church of England. But what had that to do with my argument? These settlements of French and Spanish Papists were not then in the English possessions—nor were they included within the United States—when it first became an independent nation.—What I *prove* (for I *assume* nothing in the premises) is that the members of the English Church made the first settlement within what was included in the United States—at the time of their becoming a nation distinct from Great Britain—or when they acquired a national sovereignty of their own—pp. 179, 180. This is not denied.

But, says the Reviewer, "the Romanist may reply, and that truly, that America was discovered by a member of the Romish Communion—that the right to the country was derived from a Papal Bull" (does the Editor of the Church Review believe that?)—"that the first settlement was made on the continent, and probably within the present limits of the United States, by Romanists, who were not from England—that the first Bishop residing in the British Provinces of North America, of which the United States then formed a part, was a Romish Bishop."

It is true, that "a Romanist" with the evasion and sophistry characteristic of their controversial tactics, might so reply. Yet in so doing he would show less of his sagacity and cunning, than we are accustomed to expect from such sources. But for a Protestant Episcopalian to say that, in so replying he says "truly," and that he does not see how, on my principles, I could reply, is certainly a matter of surpassing surprise. But to enlighten the mind of the Reviewer, I say:

I. That to the first two statements, I do not care to object, (though I *do not* believe that the Romanist says TRULY, when he says that the right to the country was derived from a Papal Bull—I suppose the Pope had no "right" to the country to give—but this by the way)—the fact is not denied that the English Crown had the right to the Colonies at the time of the English settlement at Jamestown, May 1607. And the right and title was held under no special obligation to maintain popery within these colonies. This is one of my "principles" and it disposes of the two first objections to my argument.

II. The Reviewer says that "the first settlement was made on the continent, and probably within the present limits of the United States, by Romanists, who were not from England."

The Reviewer might have spared his caution in threading in his "probably;" for the fact is admitted to be as he says, (see p. 193, Ch. Ident) The Spanish settled in Florida in 1564. But this is no reply to my argument; for the fact is admitted in the argument itself, and disposed of—pp. 202—211. It is no reply, therefore, to state the fact which I have stated, and adequately disposed of in my argument. A "*reply*" must show, or at least attempt to show, that my answer to the objection raised on the fact is not sound or adequate. But so far from this, the Reviewer seems not to have noticed that I had even alluded to the fact at all. I cannot here repeat the explanation which I have given in the Church Identified. But I simply say, that the part of my argument which was based upon priority of occupation, implied only a priority within—not "the present limits of the United States"—but the limits of those States as they were when they became a separate National Sovereignty. The fact is undenied, and the argument based upon it, is in my humble judgment, unanswerable.

III. But says the Reviewer—advocating the cause of Romanism—"the first Bishop residing in the British Provinces of North America, of which the United States then formed a part, was a Romish Bishop." Strictly speaking, there was then no United States; it was all British Provinces. But what of the fact? (if it be one.) It does not at all interfere with my argument. I did not speak of the residence of a Bishop in other parts of the Continent, as bearing upon the question of priority of occupation. I did consider the mere residence of a Bishop as constituting a provincial or national Branch of the Church of Christ. And more than this, I had proved, as I supposed—and as the Reviewer has not denied, nor apparently noticed—that no Romish Bishop—whether of English origin or not—could gain any right to jurisdiction within either, the United States as a separate nation—or within the British Provinces anywhere. Now the fact that there was a Romish Bishop resident in the British Provinces—if there is such a fact—is no answer to my argument. Let the fact be admitted. I care nothing for it. It does not militate against my argument. The points of this part of my argument are, (1) the members of the English Church settled in what was the United States —when they first became a nation—before the Romanists—and (2) that they were fully organized and in existence as a Branch of the Church of Christ, before the Romanists had taken measures to effect such an organization—therefore, the Romanists—come where they may, are intruders and schismatics—and where they can gain no right to jurisdiction.

Thus I trust it is evident that these objections to my arguments are utterly without force—they in fact, do not touch the argument—and I apprehend that it will be a long time before we shall find a Romanist that will give such a reply to an argument like mine. He would never be caught in a position so indefensible.

I have paid the more attention to this matter, Mr. Editor, because I believe that the argument against the Romanists, in the Church Identified, is somewhat new, and while within the reach and comprehension of every mind, it is wholly unanswerable. I believe that its full exhibition and development, would be one of the most useful works that could be bestowed upon the Church at the present day. It is very likely that I may have much more to say on the subject hereafter. I know that it has made its impression, and that a further discussion of it would interest many minds more than almost any thing else.

In conclusion, permit me to say, that I have the highest regard for the Church Review, and shall be disappointed if some amends for the injustice done me is not made. I do most earnestly protest against this prevailing practice of reviewers erecting their own private notions into standards of criticism, and giving opinions of books, which they either have never read, or have not taken the trouble to comprehend. I cannot think that the writer of the Notice in the Church Review, had read my book at all. If I remember rightly, one of the Editors of the Review thought a few years ago, that he had occasion to complain of the injustice done him in a public notice of one of his productions; I am sorry that he did not learn then to do unto others as he would not that others should do unto him. No one appreciates his learning or his labors in the cause of the Church more highly than myself. And if he will read the VII chapter of the Church Identified, and understand it so as to enter upon a discussion of the subject, with a full comprehension of my argument, I will assure him that he will have no one that will read and consider what he says, with more interest or more candor and impartiality than myself. I am aware that my method of identifying the Church is new. I anticipated for it a cold reception and even active opposition from some at least of those who had bestowed some of the best years of their lives upon that which my experiment has shown to be not the only way of leading wanderers home to the fold of Christ. I have no controversy with them. I bestow no censure. I can appreciate their feelings, and while they confine themselves to the expression of their preference for their own way, I am content and silent. But when they misrepresent my positions and my arguments, and even volunteer to do the work of an enemy—higher considerations than those which arise from pride, ambition and a regard for one's own reputation demand that the matter should not be suffered to pass unnoticed.

I have designed to present to the honest-minded and intelligent portion of our country-men who have no time for the abstruse points of theological controversy, an identification of that which to them should be the dearest object on earth, which while it is sound and accurate will be to their minds clear and conclusive without any of the endless disputes about subordinate points of organization and doctrine. I have abundant means of knowing that my object has been accomplished far beyond what I dared to hope when I commenced. I have already seen the fruits of the work. I have seen some among the most intelligent of the sects renouncing their error in consequence of reading that book. I have seen the clergy of all "the denominations" in a village combine to answer it without succeeding even to the satisfaction of their own partisans. Still, however, there need be no rivalry between myself and those who have written, and preached, and published for the promotion of the same cause in another way. So far as I am concerned, I promise that there shall be none. I recommend CHAPIN'S "*Primitive Church*," and RICHARDSON'S "*Churchman's Reasons for his Faith and Practice*" with as much pleasure and as often as though I were not the author of the "*Church Identified*." I have never disparaged any works of that class, or "forbade them because they followed not" after me. The field is wide enough for us all to do. Only let us strive to do it in the unity of the spirit, in the bond of peace, and in righteousness of life.

Very sincerely yours,
W. D. WILSON.

Communications.

For the Churchman.

Anecdotes of Bishop Seabury.

HIS CHARITY, &C.

A Mr. Seth Rogers, from New London, a Baptist by profession, resided a neighbor to me, for several years, in Newtown, Connecticut.

He would often speak of Bishop Seabury in the most approving manner, as one of the most mild and exemplary men he was ever acquainted with —remarkable for his visiting the sick, and relieving the poor, the widow, and orphan children; and would frequently give in detail the following:

"The most interesting funeral I ever attended, was that of Bishop Seabury's. It was not only the largest, but the most solemn and interesting. "Why sir," he would say with much feeling, "the side-walks from the church to the grave for some considerable distance, were lined with the decriped, aged, the halt and blind, lamenting their loss—and while their withered cheeks were bathed in tears, their heads uncovered, and their grey locks waving in the wind, their wailing and lamentations were articulate—'O! the good bishop is dead, what will become of us?' He visited us in sickness, he instructed us; he read to us in the Bible—he told us about Jesus Christ, *that He had nowhere to lay His head*—that He died for us.' 'Ah!' would say another, 'He gave us food both for our souls and bodies'—'Yes,' would cry out a widow, with her weeping children, —'He gave us clothing and fuel—God bless him!'

The following is altogether original, and was never put on paper before; and as there are now, (so far as I know) but three clergymen that have survived the occurrence, I detail it in confidence, although the clergyman has been dead many years.

In the good olden times, when One Faith moved the whole body of Bishops, Presbyters, and Deacons, and harmony and love reigned triumphant, Bishop Seabury and his clergy annually assembled in Convocation every autumn. When the words of Solomon were verified, "As iron sharpeneth iron, so a man's countenance his friend." And by the way, had those convocations been contined, many novelties that disturb and mar the beauty of the church (in my opinion) might have been prevented.

Permit me to sigh a prayer that when another Samuel Seabury shall sit in the Episcopal chair, the mantle of Elijah may fall upon him, and that holy meetings may be restored.

INTERVIEWS.

In 1795, in Convocation of Bishop Seabury and his clergy in Connecticut, while being engaged upon the subject of Cheshire academy, one cold and frosty evening, about 6 o'clock, a clergyman who necessarily had been detained in attending a funeral at some distance till that late hour, entered the room. After the usual ceremony of shaking hands, &c., the clergyman took his seat opposite the bishop, at whose right hand, a small distance back, was a table, on which were placed refreshments, (a universal custom at that age of being *temporate in all things*) Before the subject was reassumed, the clergyman arose approaching the table, and addressing the bishop with a smile, said:—"Please your grace, after riding this cool evening, permit me to avail myself of the advice of St. Paul to his son Timothy; and *take a little wine for the stomach's sake, and often infirmities.*" At this moment the bishop also with a smile, looked him in the face, saying in a very mild manner—"Brother, you dont read that passage as I do." Holding the decanter in one hand, the glass in the other—"How is that?" "You read, 'I will take a LITTLE WINE,"—I read it, a *little* wine—as little as you please." Not a whisper, or smile were noticed, the subject was again called up, the rebuke was never made public, nor any occasion subsequently given for its repetition.

APOSTOLIC COUNCIL.

In 1794, June 5, I was ordained Priest by the first bishop in the United States, the sainted Apostolic Samuel Seabury. It was on Sunday, in Trinity church, New Haven, A. M. Having dined with the bishop and clergy; as we were entering the church P. M., the Rev. Dr. Hubbard says to the bishop, "Who reads prayers?" The bishop replied, "Our young brother," pointing to me. Being taken by surprise, and the impulse of reading prayers in New Haven, and that before the bishop, I trembled like an aspen leaf, and naming some the of brethren present, I begged to be excused. The bishop pleasantly replied, "It is my uniform custom, the newly ordained reads for me." I endeavored to banish my fears, and entered the vestry, and prepared for the solemnities before me; with much agitation I offered up the evening prayers and the bishop preached.

On our returning after church, the bishop in a very affectionate manner tapped me on the shoulder, and with a smile upon his lips, whispered, saying, "I wish to say a few words to you;" we slackened our walk, and the company passed on.

And he says, "I suppose you go North to-morrow, and return to your family, and parish." I answered in the affirmative.

He then said, in a very solemn manner, "I also (God willing) go to the East, to New London. As an old man, my sun is far in the West, and we may never meet again in this world; your sun is still in the East, and long may it brighten your path, and the blessing of God accompany you and yours—may His fatherly hand be over you, and render you a blessing to His church; and bring the strayed sheep to His fold. And when you are called to give an account of your stewardship, may you do it with joy and not with grief; and at the last day, may you have many stars in a crown of your rejoicing." After a short pause, "Now sir, will you permit me to give you some counsel and advice, and take no offence if accompanied in your apprehension with a gentle reproof?" I replied, "Anything from my bishop will be gratefully received."

With the kindness of a natural parent, he proceeded: "Have you not read Sheridan on Elocution, and particularly on the Liturgy of the Church of England?" I replied in the affirmative. "Further, have you not heard some man, that has been distinguished for his reading?" "I have." "My counsel is, that you follow not the one, nor imitate the other; much less, that you suffer yourself to be intimidated at the appearance of a few powdered heads and professional characters in the congregation. Now, my young brother, permit me to add—God in his mercy has given you a good voice, and a power over it to bring it in submission to your will, to govern its inflections and tones to the various subjects on which you may be speaking; bear then, ever in mind the distinction between a *solemn* and a *familiar* style, and a short *rule* that I will give you, will enable you, even to play with your own voice, to justly appreciate your *emphasis* and *cadence* without the aid of Sheridan, or the imitation of orators, the former is needless, and the latter not only ruinous to good reading and speaking, but is ridiculous."

"With these simple qualifications, always read the Liturgy of the Church, and her sacred lessons like DANIEL BURHANS, and you will have few rivals, and none to condemn.—Now for the Rule.

"Did you ever notice a hungry child, returning from school, while yet upon the threshold crying out, 'Mother, I want a piece of bread and butter!'

"When you enter the house of God, feel as anxious for the Bread of Life, to nourish and sustain your soul unto eternal life, as they hungered after bread for the life that now is, and that which is to come. Your silent prayers will ascend as a sweet memorial before the throne of God, and after marking the order of the service, you will survey your congregation, not as critics, and many great and noble, but as fellow sinners, perishing for the want of that bread that came from heaven, yet subjects of grace, and heirs of immortal glory hereafter, through the merits of the Redeemer, whose ambassador you are, to offer up the prayers of the church with them, and for them and yourself. Do this, and your prayers will be acceptable in the sight of God and man. You will SAVE YOURSELF AND THEM THAT HEAR YOU!"

Here he gave me his hand, his eyes moistened with tears; saying in his usual and impressive manner:—"God Almighty bless you my dear son in the Gospel of Christ!"

I never saw him again. SENEX.

For the Churchman.

"What do ye more than others?"—*St. Matthew* V. 47

The maternal character of the Church is one of the brightest and best of the distinctions conferred on her by the word of God. Her members are her children; and this by virtue of her being the spouse of Christ—"the Lamb's wife." His children are hers. The baptism of admission into her membership, is baptism into Him by His Spirit. It makes men members of Christ and children of God through Christ. Hence the essential connection set forth in the New Testament, between men's possessing true faith, and showing its life and energy by evangelical obedience and charity, and their being, as her members, edified by the instructions committed to the church for their training, and nurtured in the spirit with which the Holy Ghost blesses her scripturally governed and conducted services and ministrations.

As members of Christ and children of God, as "children of grace, called to a state of salvation through Jesus Christ," the members of the church are provided with rules and measures of duty very different from those of the world. Duty discharged by them in the true faith into the adoption and service of which they were enlisted in baptism, has indeed no more merit than has the mere virtue of the man of the world, with all the imperfections and wrongnesses of deed, of motive, of accompanying state of heart, and of adjuncts and circumstances, which so usually mar it; but it is such duty as the Great God has promised shall be acceptable and well pleasing to Him, because wrought without dependence on its merit; because the fruit of that love of Him which His holy word requires, and of the enlarged and warming principles and affections of evangelical charity, which that word makes the brightest of human virtues; because wrought with constant sense of the need of will and ability from His Holy Spirit, and constant humble and entire dependence on Its influences; because a part of that true Christian obedience which includes the faithful use of all the means of grace appointed in His church; because, in the dispensation of the Gospel which puts the members of that church in a state of covenant with Him, its imperfections are covered by the great Mediator's infinite merit, and its acceptance, and the shedding of blessings upon it and through it, are secured by the Great Intercessor's advocacy in heaven; because it is the service of God's own redeemed, viewing his redemption, and availing himself of it, as he is prompted by the humble and contrite, and the full and affectionate, embracing in his heart, and incorporating into his life and character, of the faith which God requires.

In the whole range of evangelical duty thus to be discharged, greater stress is laid in the Bible on none, than on charitable and liberal ministering, as God gives us ability, to the wants and sufferings of our fellow men. That blessed volume places this duty on infinitely higher ground than the mere instincts and sympathies of our nature. These, the history of the world has clearly shown, have never had in them—so degraded and corrupted is that nature—enough of virtue, and of virtuous energy, to secure for them a firm hold on the human mind, or a substantially benign, and a truly efficient influence on human comfort and happiness, without the aid of sound *religious* principle and motive. Therefore the Gospel, through the church, invests this duty with the heavenly character of being an imitation of divine benevolence; being a grateful return to God for His mercies and blessings to us; being a required proof of faith in Christ and of love to Him; being prominent among the conditions which, through Christ, have promise of success, as means of divine favor and blessing in time and through eternity.

The true Christian loves every man because he is made in the image of God, and because he was redeemed by the Lord Jesus. He loves every member of the Church, because he shares with him the blessing of being a member of Christ, the child of God, and an inheritor of the kingdom of heaven. He loves every sincere and faithful member of the church, because their hearts are knit together by their mutually living "the life of God;" because the love of Christ is a bond of union to them; because they are bound together in the fellowship of the Holy Ghost; because they would strive together in mutually seeking the good of the church which is Christ's body; because they often meet at the foot of the same throne of the heavenly grace, and in the same acts and exercises of devotion; because they would rejoice together in the precious hopes and blessings of the Gospel; because they feel for each other in the energy required to be put forth, and the trials to be encountered, in walking in all the commandments and ordinances of the Lord; because great tenderness, and sympathy, and forbearance, arise from feeling for each other, each from his own experience of the sad "infection of nature" remaining in himself, each from his solemn conviction, how largely he must depend on the free pardon, the sparing mercy, and the patient long-suffering of his God, that he may escape His "wrath and damnation."

The regenerate man, who neglects not to stir up within him the gift of the Holy Ghost, which was breathed into him at his new birth, has all the virtuous affections and sympathies of his nature elevated in their character, warmed in their influence, and purified and strengthened in their operation, by such high and holy christian considerations and motives—considerations and motives proper to those only, and which can be duly appreciated by those only, who, very members incorporate in the mystical body of Christ, do all such good works as God hath prepared them to walk in, by receiving them for His own children by adoption, by incorporating them into His holy church, and by giving them of His Spirit that they may have the faith out of which good works must spring to be pleasing and acceptable to God, and which makes those who do them so regard them that they minister not to their pride, their self-sufficiency, or their claim to merit; but are performed in humble trust in the promise of God that, in gracious overlooking of their defects, errors, and utter want of merit, they will, for *Christ's* sake, and on account of His merits, be allowed as connected with the true christian's required working out of his salvation.

Such are the principles, and such is the spirit, of true evangelical charity. It is the love of God—the Father, the Son, and the Holy Ghost, as the Gospel reveals them to us—cherished above the love of all things else, and expanding into, and quickening and directing, the love of our neighbor as ourselves. Hence the Bible represents true deeds of charity as sacrifices offered to God, and therefore required to be such as, rising far above nice calculation how much may be required for the mere supply of the necessity claiming attention, asks what is due to God—to Him Who hath given the means, and requires a return of them to Himself proportioned to the gratitude which we owe Him. As sacrifices, too, deeds of charity are required to be not only such as can be conveniently spared from an abundance, and as cost the doer little or nothing of loss, of self-denial, of labor, or of discomfort; but such as embrace what is valuable to himself, what is a cheerfully encountered privation, what has serious importance among his possessions, his indulgences, his cares, and his exertions.

The sacred nature of true christian charity is farther illustrated in the Bible, by its being made a part of man's stated religious homage to his God. Its exercise is represented as proper to the hallowed celebrations of the first day of the week —a part of *true worship*. Indeed, the most solemn warning is oft repeated of the nothingness of faith, and even the abomination in God's sight of prayers, and fastings, and religious rites and exercises, if not flowing from a heart warmed with the love of man, and a part of that obedience, which includes, as of prominent value and attention, doing good to men cheerfully and liberally as their needs require, and means and opportunity are afforded.

In faithfully carrying out these principles, the Catholic Church hath ever made alms-deeds, and other offerings for benevolent and religious purposes, a part of the eucharistic service. When we commemorate the great sacrifice of Christ for us, it is obviously very meet and right that we make that sacrifice of doing good and distributing, with which God is well pleased. When we participate in that "oblation" in which God's holy gifts, the bread and wine consecrated as Christ's most blessed body and blood, are offered to our Lord and Heavenly Father; and thereto add the offering and presenting unto Him of ourselves, our souls and bodies; it surely is meet and right that we manifest the sincerity of this offering, by humbly presenting and placing, through the Priest, upon the Holy Table, our "alms for the poor, and other devotions" to pious and benevolent objects; for God's acceptance of the same, and for his blessing upon them. And even when abatement of primitive piety, and coldness of devotion, and unchristian indifference to Christ's ordinances, and the attaching to them of fears and scruples inconsistent with the affectionate hope and trust of true faith, with the tender and encouraging spirit of the gospel, and with the sustaining and guiding hand which the Holy Ghost holds out to every honest minded Christian who feels his insufficiency, desires to walk in newness of life, and would earnestly seek the grace which he dares not profess to have attained:—even when, from such and other causes, communion occasions are more rare than they should be; still it is well provided in the mother branch of the Reformed Catholic Church, that at least on all Sundays and Holy Days, so much of the Communion Service shall be performed, as provides for bringing gifts to the altar, there presenting them to God, and there supplicating for them His acceptance and blessing. True: a lamentable spirit of worldliness and indifference was suffered to come over that Church; and among its deleterious consequences, was the very general, perhaps nearly universal, lapse into disuse of this and other liturgical provisions, intimately connected with the Church's spiritual influence over her members, and with her faithful fulfilment of the great Gospel trust committed to her. It was in this state of things that our branch sprung into its separate and independent existence. As the law of Sunday and Holy Day offertory had so generally ceased to be obeyed, it was not retained by us. Through God's blessing on the labors of devout and earnest minded men, a higher and better spiritual influence gained gradually a lodgment in the hearts of priests and people of the Church of England; and that Church has, for several years, been a holier and worthier successor of the primitive British Church. Among the improvements and pious restorations resulting from its efforts to stand forth in the evangelical character which gives it a complete organised existence, and an efficient spiritual work, entirely independent of its contingent connection with the State,—is a vastly more general observance of that law of Sunday and Holy Day offertory which hallows deeds of charity, recognizes the direct hand of God in the good they do, and reminds men of the evangelical principles and affections with which they should be done, of the grace necessary that they may cherish those principles and affections, and of the divine blessing essential to their having an issue for good.

This revival of sound catholic and evangelical principles and feelings in the Church of England, it has pleased the Lord to extend to us also. Besides its influence in lessened worldliness of character in those who profess a desire to be faithful to their duties as members of the Church, in a greater reverence for sacred things, in a more devoted observance of sacred duties, and in a general manifestation of Christian seriousness and earnestness; and indeed as a part of the means of such happy effects, we are blessed with more frequent communions, with a better observance of Holy Days, and with increasing attention to the Daily Morning and Evening Prayer. The weekly offertory, too, is becoming more extensively the medium through which contributions are made to religious and charitable objects. With us indeed this is not a matter of positive law; but its being a free will offering, our holy faith bids us hope, will not give it a lessened interest in that powerful intercession of the Great High Priest which gains for His people's homage the favor and acceptance of Him that sitteth on the throne.

There are many advantages attending this mode of charitable and pious contribution.

As before intimated, it connects with such deeds the evangelical principles, motives, and feelings, necessary to give them a true Christian character.

It is favorable to that modest, humble, and unostentatious mode of doing alms, which our Saviour and His religion so strongly urge.

It brings together in one offering, and undistinguished from each other, all those gifts, whether the widow's mite, or the plenteous contributions of him who hath much, which are one and undistinguished in the spirit of faith, piety, and charity, whence they proceed, and in the divine mercy and loving kindness with which they are accepted.

By presenting alms for the poor, and other devotions for pious purposes, in the true gospel light of offerings and sacrifices to God, it establishes a rule and measure in the discharge of the duty, which stamp with their essential anti-Christian character all those which are allied to worldliness, to covetousness, to insensibility, to meanness, to sculking behind a neighbor's example, as if one man's conscience were a guide for another. It connects the duty with that Gospel, whose rule of each one's giving, for observance now, and for judgment at the great day, is, "AS GOD HATH PROSPERED HIM." It presents the duty directly *from*, and as to be discharged directly *to*, Him, respecting Whom the gospel asks every one who enjoys spiritual and temporal blessings from Him, "HOW MUCH OWEST THOU UNTO MY LORD?" B. T. O.

For the Churchman.

The Calendar, and its Injurious Reports.

Mr. Editor,—Your politeness in inserting my last communication, emboldens me to appear again in your columns. I take the following from an Eastern paper, the "Puritan Recorder."

THE "INJURIOUS REPORT" AGAIN.—Two or three weeks ago, we made from the Hartford Calendar, the quotation of the following article, for the purpose of bringing it to the notice of those whom it most concerned, that it might be treated according to its merits:

"STARTLING DEVELOPEMENT.—It is not long since we had occasion to refer to the distinguished President of one of the Puritan Colleges of New England, as being no better than a Papist in disguise. Our allusion was well understood in quarters more immediately interested. Indeed, the New York Evangelist had already expressed a wish that the influence of Bishop Burgess might be felt in a certain vicinity for the cause of the reformed faith. Then, Professor Crosby of Dartmouth College, has come out in favor of Universalism and German Neology.

But what has occasioned the caption of this paragraph is a painful fact, communicated to us by a most reliable private authority, that the *President of one of the largest Puritan Colleges in New England, has arrived at the conclusion that Christianity is a failure*."

As to President Woods, plainly alluded to in the first paragraph—an intimate personal friend, who is in correspondence with him, informs us that he has a recent letter from him, (written, however, before this publication,) in which President Woods had said---That there are none with whom he more sympathizes, *both in doctrine and church policy*, than with the early fathers of New England. This is sufficently authentic and to the point---and nails this coin to the counter, so far as Dr. Woods is concerned.

As to the person intended in the second paragraph, our impression at the first glance was, that this also referred to Dr. Woods, as having proceeded from Popery to infidelity. But we see that the most obvious construction would fix it on some one else; but on whom we cannot divine. *Such an undefined insinuation, going to fasten suspicion on many, and giving none an opportunity to clear themselves, is one of the worst forms of defamation; all that can be done in the case is to express our disbelief of the rumor as it relates to any President of a New England College, and call for the proof.*

An Episcopal paper, evidently for the purpose of making out an impression against Puritanism and its Colleges, has put forth such a declaration; and the editor, as a gentleman and Christian, is bound to make good the declaration or retract it. We wait to see which will be done.

I think that every one who has seen many numbers of the Calendar, will agree in the opinion that the reckless and scandal-loving character of that paper is aptly described in the last two paragraphs. I do not know whether to this day, the editor of the Calendar has complied with the demand made upon him. I am no admirer of the New England Colleges, nor do I wish to screen the guilty. I do like, nevertheless, to see plain dealing, and a regard for the rights of others. These have been in numerous instances grossly violated by the Calendar, and its course must meet with the indignation and contempt of an intelligent and honorable community.

CAROLUS.

For the Churchman.

"*These are bona fide lectures, of about an hour and a quarter long; not a short sermon preceded by a religious devotional service. They conclude, however, by a short and suitable prayer.*"

The above, Mr. Editor, I have extracted from one of our daily papers. It refers to a course of lectures, of which "the subject is St. Paul," delivered in his church by one of our city Rectors.

Allow me to remind your readers of the following canon—the 45th of the General Convention of 1832:—

> "Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is, or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book."

Dr. Hawks, in his Notes, &c., on the Canons, speaking of this canon, after justly opposing the interpretation given by some, that it allows other prayers than from the Prayer Book *after* sermons and lectures, adds—"There is another practice existing, however in but a small degree, which appears to be *directly contrary to this canon*. Some of the clergy have felt themselves at liberty, even before the sermon," (or lecture,) "to use only such portions of the Morning or Evening Service as they pleased." This, of course, is a less offence than pleasing to use no portion of it.

The aforesaid Rector, before his ordination as Deacon, and again before his ordination as Priest, "subscribed the following declaration:—I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States."

This surely cannot be one of the gentlemen who desire just now to distinguish themselves as special champions for the cause of *morals* in the Church; nor one of those who are so very sensitive respecting departures from the rules and usages of "our Protestant Church."

G. H.

THE EPISCOPAL RECORDER AND REV. MR. CORBYN.—We copy the following from the Southern Churchman:

"THE MISSOURI MANUAL.—The Episcopal Recorder says:—"We have received a letter from the Rev. Almon D. Corbyn of Boonville, Mo., too late however for insertion, as our columns are already full. It may be sufficient at present to say, that he denies being the author of the Missouri Manual. He has not had time to read the 'extended review,' and therefore 'is not able to appreciate the full benefit that an old acquaintance and friend designed to bestow' upon him. We hope he may find sufficient leisure for the perusal, as we think it will be of some benefit, if he will read it without prejudice and test it by the word of God. It is too late for Mr. Corbyn to complain, as he had abundant opportunity to purge himself of the charge of authorship long before this series of articles was published."

We copy this extract to correct an error in the last sentence. The 'series of articles' referred to, which appeared in the Recorder, was certainly the first public imputation of the book in question to the Rev. Almon D. Corbyn. Its authorship had been previously, and without contradiction, attributed to the Rev. William B. Corbyn, of the Governor Clark Mission.

It thus appears that the *Episcopal Recorder itself made the blunder complained of*, and not only refused to correct the false imputation upon the Rev. A. D. Corbyn, but rudely insinuated their belief that his denial was a subterfuge! We think that the cheeks of the *veteran* editors must have been crimsoned with deepest dye when they saw the exposure of their more candid friend, the Southern Churchman. At any rate their friends must blush for them, when they see such a violation of gentlemanly courtesy and Christian feeling.

THE CHURCHMAN.

New-York, Saturday, November 24, 1849.

Instruction in the First Principles of Christian Doctrine.

The consideration of this theme cannot but be useful at the present time. There is a growing impatience of sound and definite theological teaching in the minds of the great mass of the so-called *religious* world. It is regarded as the great enemy to Christian union and Christian fellowship. We hear much idle declamation about the narrowness of creeds and the bigotry of adherence to forms. "Cast these away," say the advocates of union; "take some definite, simple proposition, as the basis of Church fellowship, and all will go well. There will be no occasion for animosity or jealousy; *essentials* will be universally held, and *non-essentials* will form no ground for dissension; the spirit of love will overlook these petty distinctions; the points of agreement will far outweigh those of separation." Thus an "Evangelical Alliance" has been formed, taking substantially for its basis, *the five points of Calvin* in a modified form; and all those, who can accept these, be they Churchman, (!) Presbyterian, Baptist, Methodist, or Independent, flatter themselves that they are very harmonious, and very fraternal. To be sure events have shewn that the same people may kiss and embrace on the platform of Exeter Hall, or the stage of the New York Tabernacle, and fight pretty sharply when they resume their stations under the banners of their respective sects. Still the motive appears so amiable that people kindly overlook many defects in the practical working of the scheme.

This spirit prevails extensively in certain quarters of our own Church, especially among those who look with favor on the Calvinistic dogmas before referred to. They call them "*the doctrines of grace*," as if they were peculiarly entitled to that appellation, and denounce those who do not receive them as "enemies to the truth of the gospel." This confident assumption imposes on many sincere and well-meaning persons. They learn to associate their loud denunciations, and their unhesitating pretensions to spiritual discernment, with everything which is essentially devotional and religious; they take their explanations of Scripture as indeed *the* gospel, look upon them as the only lawfully appointed guides in the way of truth, run after their preachments as the only precious food for the soul, and value their extempore effusions in the *prayer meeting* as far above the Services and Offices of the Prayer Book, both in matter and style.

Now it must be confessed that these are confirmed in their errors by the language and conduct of another class directly opposite in sentiment and conduct. They do not hold the five points of Calvin, nor indeed those of anybody else. They delight in vague and indeterminate notions on religious doctrine, and in the *dolce far niente*, a pleasant and lazy inactivity, as it concerns religious practice. They repudiate justification by *faith alone*, and they repudiate justification by *works alone*, and in truth have neither faith nor works. They love the Church, they say, because it leaves them alone, and lets them act just as they please. The Church is a place where they go to *attend* public worship, and *to hear* a sermon, which may be good, bad, or indifferent in their view, partly because of its own merits, and partly because of their state of mind and feelings at the time. When fragments from these two parties come into collision as they very often do, for their types may be seen in every parish, they quarrel and call names; the former term the latter *formalists*, the latter name the former *enthusiasts*. Many other hard phrases are bandied to and fro in the warmth of discussion.

There is another class who do not hold to the *five points* of the Genevan Reformer, but heartily follow the teachings and ritual of the Church, and are, therefore, also called *formalists*, but very erroneously. They love the Church, and rejoice in being members of it, because it is ordained of Christ as the visible and divinely commissioned dispenser of his spiritual gifts and graces to the children of men. Its ministers are His ambassadors, the stewards of His mysteries, the representatives of Him upon earth. His sacraments are the supernatural instruments whereby those, who receive them rightly, are really joined to Him in body, soul and spirit. When His people meet together to offer the sacrifice of prayer and praise, He is truly present with them as in the days of His flesh. In all its offices, and rites, its prayers, and praises, the Church speaks of HIM, and by HIM, so that it may be literally said—"How dreadful is this place; this is none other than the House of God, and this is the gate of Heaven." In this view then the devout Churchman seeks that every ordinance of the Church may be blessed to his soul's health, whether it be the Sunday or the daily service, the solemn fast or the joyous festival. They all form part of one great system for *training* the soul in the discipline of holiness, and building it up in God's faith and fear. Each institution has a purpose, and each has a meaning; they each conduce to the great end which is kept in view in all—the preparing and rendering Christians to be "meet partakers of the inheritance of the saints in light." How vain then the charge of *formalism* brought against those who obey the directions and observe the rites of the Church. They are 'the old paths,' which all men are directed to seek and follow, and they who do follow them faithfully and diligently "shall find rest for their souls."

Works which set forth this office and benefit of the Christian Church are both to be desired and commended. We called attention, last week, to the able work of Archdeacon Wilberforce on the INCARNATION, as worthy of all praise for its depth of teaching, soundness of doctrine, and precision of argument. Such a work, however, is manifestly too learned and abstruse for the great majority of readers, however acceptable it must prove to the able theologian or the learned and intelligent layman.

Another volume has just been put into our hands, entitled, "FIRST PRINCIPLES OF THE DOCTRINE OF CHRIST, in a series of Discourses delivered in the Parish of Trinity Church, N.Y., by the Rev. M. P. Parks," who is one of the Assistant Ministers of that Church. It happily combines depth and soundness of doctrine with brevity of detail, simplicity and beauty of language, and aptness of illustration. A warm and devotional spirit breathes on every page, chastened by the system of the Church, and attuned in harmony with its discipline. The author, if we mistake not, is also one of those who, by experience of the vagueness and defectiveness of the Pseudo-Evangelical school and its irreconcileableness with the Prayer Book, has been led to embrace "a more excellent way," wherein he could retain his former ardor and devotion of mind, while he was nourished and strengthened by the means appointed by Christ for the soul's health, in opposition to feverish excitements and human novelties. Taught therefore by a knowledge of the spiritual barrenness of the system to which we have referred, its proud pretensions and its unsatisfactory fulfilment, he has produced a little volume, which may not only be read with pleasure and profit by the confirmed Churchman, but is excellently adapted to open the eyes, affect the heart, and inform the understanding of those very sincere but mistaken persons, who profess themselves disciples of Calvinism in a form more or less diluted, because they cannot find that there is anything better to put in its place. There they will be plainly and precisely taught wherein lie the principal defects of the school they profess to follow; and will, if they are candid and truth-loving, perceive that the system of the Church is something very different from the cold and lifeless detail of form and ceremony which they suppose it to be. We are persuaded that if they bestow an unprejudiced and attentive hearing upon the arguments of the author, and docilely follow his guidance, they will find that they not only will retain whatever of pious and holy emotions they now possess, but will have opened to them means and channels of vivifying and strengthening the soul to which hitherto they have been strangers. Instead of resting upon modern devices and Puritan crudities for the production of religious impressions and Christian graces, they will embrace with their hearts' best affections the guidance and provisions of that body which the Saviour has appointed to be the administrator of His treasures of love and compassion, and exclaim, "Lord, I believe! be it unto thy servant according to thy word."

There is a remarkable similarity of statement between the Archdeacon and Mr. Parks as to the importance and nature of the Doctrine of the Incarnation, and yet we believe the latter had not seen the work of the former until recently, and the sermons had been prepared and preached a considerable time previous to the appearance of that volume. The solution is easy. Both authors have studied Hooker, and especially that masterly discussion on this high topic in the Fifth Book of the Ecclesiastical Polity. Hence the like clearness of ideas and felicity of expression; the high views of the office of the Church, and the sacredness of the regenerating gift in Baptism.

Let us attend to a few specimens of our author's teaching on these awe-inspiring doctrines.

1. His view of the Church—

"This Church is not an aggregation of individuals associating themselves together, and governing themselves by rules of human expediency; but it is a corporate body, instituted by Christ himself, and perpetuated by those whom he has empowered to extend it, and that the formal and authentic instrument by which one and another is incorporated, is the sacrament of baptism—that this incorporation is the beginning of a new life—a regeneration by that one spirit, which baptises all (who are duly baptised) into one body; in which body that same spirit dwells, and conveys fresh supplies of life from Christ, its life-giving head, to every member that obstructs not its flow, by the neglect of its proper functions, viz., faith and obedience—that besides this first sacrament in which our second birth had its origin, God has provided another life sustaining ordinance, which, to those who come duly prepared, is the means whereby they become partakers of His most blessed Body and Blood; which except we eat and drink, himself hath said, 'We have no life in us.'" (P. 20–1.)

The six sermons of which the work consists are mainly devoted to the elucidation and enforcing of this doctrine of baptismal regeneration, with the consequences which flow from it; and it is handled in a most attractive and effective manner. The teaching of Scripture and of the Church is so clearly brought out, that the conclusion may be denied, but cannot be refuted. It is demonstrated also with such persuasiveness, kindness, and moderation of tone and spirit, that he must be perverse indeed who remains stubborn and unconvinced.

We give the following as a fine specimen of the argument from analogy:

"Again, do not all analogies which nature furnishes lead us to expect that this spiritual life, in common with every other form of life, would have a small beginning? See that rosebud which the hand of the gardner inserted but yesterday into a foreign stock. Where is the master of the secrets of nature, that will tell us in what way, or how much life was derived into that bud at its insertion; yet there it abides during the long months of winter with no apparent increase of life. Yet look again; in its season it shoots forth and becomes a branch, partaking of the life of the root, *because* it is a branch. See that majestic oak, 'whose roots are in the rifted rock,' and which defies, and has defied the tempests of seventy winters! Now go back an hundred years, and take up the acorn from which it sprang, and tell me where is lodged the vital principle, and what its magnitude that has brought forth this stately monarch of the wood? 'Behold,' too, 'the grain of mustard seed.' . . . As the grain of mustard seed is the least of all the germs of vegetable life, so is *this* the highest of all form of life, the life of God in the soul, the least discernible by human sense, and may well be the least in its beginning, because of all forms of life it is the most vigorous and enduring; the most hidden, withal, for the very reason that it is supernatural." (P. 47, 49.)

To the objection that the fruits of baptismal regeneration are not seen in children as they grow up, he replies:

"As it is a law of the vegetable kingdom, that although good seed be cast into the ground, yet will it not spring up and bear fruit without the rain and sunshine of Heaven, so is it a law of the kingdom of grace, that notwithstanding the seed of spiritual life be communicated to the soul of an infant, yet will it not pervade and transform that soul 'into the image of him that created it,' unless it be nourished up in the words of faith and sound doctrine,' inculcated by precept and example, 'here a little and there a little,' drawing it on to do those things befitting its heavenly birth, and to renounce and flee those things which are contrary thereto. Such is the law of our spiritual growth; 'to him that hath (*in use*) shall more be given, but from him that hath not (*in use*) shall be taken away even that he hath.'"

We regret that we have not room for the following remarks on the neglect by parents of religious training, and their too often infusion of false principles, maxims, and habits. Willingly too would we transfer to our columns the able defence of infant baptism, and the directions as to the manner in which the duty of parental training should be exercised. Our readers, however, must perceive that our space is limited, and they must therefore repair to Stanford and Swords and procure this valuable little work for themselves. It is admirably adapted also as a book for a Parochial Library, or a lending book by the Rector of a Parish, and will thus prove a useful auxiliary to the faithful ambassador of Christ in his ministerial labors and instructions.

In conclusion, we rejoice to state that our esteemed and respected brother has resumed his parochial duties with renewed health and strength after his temporary absence on foreign travel, and we cordially wish him a long career of comfort and prosperity.

Foreign Intelligence.

The *America* arrived at this port on Saturday morning last. The news are of some importance.

The Russian Czar had informed the Turkish ambassador, Fuad Effendi, that in consideration of the tone of the Sultan's letter, he would be contented if the refugees were compelled to leave Turkey. This would doubtless be acceded to, and thus the peace of Europe would not be disturbed.

The English fleet had been ordered to rendezvous at Athens, and not at Vourla Bay, as previously reported.

France is in a complete turmoil occasioned by the sudden dismission of the whole French ministry by the President. Their successors are said to be men of little character, talent, or influence. The Message of the President to the Assembly announcing the dismission is in some respects a singular document, and may lead to important results; we there fore give it entire.

PRESIDENT BONAPARTE'S MESSAGE.

At half-past five o'clock M. Dupin communicated to the Legislative Assembly the following message from the President of the Republic:—

"Monsieur le President—Under the grave circumstances in which we are placed, the accord which ought to reign among the different bodies of the state cannot be maintained unless by the existence of a mutual confidence, and unless they explain themselves sincerely to each other.

"In order to give an example of that sincerity I come forward now to state the reasons which have determined me to change the ministry, and to separate myself from men whose eminent services I am well pleased to proclaim, and to whom I owe friendship and gratitude.

"In order to *strengthen* the Republic, menaced by anarchy from so many sides; to ensure order more efficiently than has been done up to the present time; to maintain abroad the name of France at the elevation of her renown, men are needed who, animated by a patriotic devotedness, comprehend the necessity of the single direction of a firm character, and of a clearly defined policy, which does not compromise power by an irresolution; of men, in short, whose minds are as much filled with the conviction of my peculiar responsibility as of their own, and of the necessity of action as well as words—(great agitation.)

"For nearly a year I have given many proofs of self-denial in order that there might be no misunderstanding with regard to my real sentiments. Without rancor against any individual or against any party, I have allowed men of the most contrary opinions to arrive at power, but without obtaining the happy result which I expected from that arrangement. In place of effecting a fusion of different shades of opinion, I only arrived at a neutralization of force.

"The unity of views and intentions was interfered with, and the spirit of conciliation taken for weakness. Scarcely had the dangers of the street been got over when the ancient parties were seen again to elevate their colors, revive their rivalries, and alarm the country by rousing disquietude.

"In the midst of this confusion France, uneasy because she cannot see any guiding hand, seeks the hand and will of the elected of December the 10th. But that will cannot be felt unless there be entire unanimity of ideas, of views, and of convictions between the President and his ministry; and unless the Assembly itself joins in the thought of the nation as expressed in the election of the Executive power.

"A whole system triumphed on the 10th of December, for the name of Napoleon is a complete programme in itself. It means at home, order, authority, religion and the welfare of the people; abroad, national dignity. It is this system that I wish to cause to triumph by the aid of the Assembly and the people. I wish to be worthy of the confidence of the people by maintaining the Constitution which I have sworn to observe. I wish to inspire the country by my fair, straightforward dealing, perseverance and firmness, with a confidence that business will revive.

"The letter of the Constitution has certainly a great influence on the destiny of the country, but the manner in which it is exercised has perhaps even more. The longer or shorter duration of power contributes powerfully to the stability of things; but it is only by displaying ideas and principles that a government can succeed in persuading society to reassure itself.

"Let us, therefore, again raise up authority without interfering with real liberty. Let us calm the apprehensions that are felt by vanquishing bad passions, and by giving to all noble instincts a proper direction. Let us strengthen religious feeling, without abandoning the conquests of the revolution; and we shall save the country in spite of the parties, the ambitions, and even the infatuations, which our institutions may contain.

"LOUIS NAPOLEON BONAPARTE."

Of course there are a variety of speculations as to the result, which it is needless to give. In a nation like France things take such strange turns, that prophecies are dangerous.

The Austrian cabinet have issued orders that capital punishment for merely political offences in Hungary shall cease. The proceedings however, already commenced, will be carried on to their termination, and the accused are to be formed into certain classes. The last corps of Russian troops had quitted the Hungarian territory. Several of the Austro-Hungarian officials had resigned in disgust at the extreme brutality practised by Haynau and his subordinates.

It is said the Pope will return to Rome at the end of the present month. The French troops would remain some time longer at least.

Hanover and Saxony had formally withdrawn from the proposed confederation schemed by Prussia. The last named power hopes to be supported by so many of the smaller states as to make up 22,000,000. The conduct of Austria has weakened her influence in Germany.

It is said that Dr. Ollivant, Regius Professor of Divinity at Cambridge, and formerly Vice Principal of St. David's College, Lampeter, is to be the new

Bishop of Llandaff. Dr. Ollivant understands Welsh, and belongs to "the Evangelical party."—*Eng. Chn.*

The increased Sunday work commenced at the Post Office on Sunday, (Oct. 28,) notwithstanding the earnest and numerous remonstrances against it. —*Ibid.*

The Rev. Charles Rookes, of Exeter, against whom the Commission, appointed under the Church Discipline Act, reported that there were *prima facie* grounds for further proceedings, has made his submission to the bishop, who will in a short time, pronounce judgment upon the case against the defendant without any further hearing.—*Ibid.*

Dr. Hinds has been elected Bishop of Norwich by the Dean and Chapter in the usual form, by virtue of a *conge d'elire.*

ORDINATION OF COLORED MINISTERS.—*Feast of St. Michael and All Angels.*—The Bishop of London held an Ordination on Saturday at Fulham. Mr. Thomas Maxwell and Mr. George Nichol; both of the Church Missionary College at Islington, were presented to the Right Reverend Prelate by the Rev. Wm. Gibson Humphrey, M. A., his lordship's chaplain, with the customary assurance that he had examined them, and found them meet for the priestly office to which they sought to be admitted. His lordship put several questions to the candidates, who were afterwards duly admitted into the priesthood. Mr. Maxwell and Mr. Nichol are colored individuals, natives of Africa, and were ordained deacons on Trinity Sunday last, at St. Paul's Cathedral, by the Bishop of London. They are about proceeding, under the auspices of the Church Missionary Society, to Sierra Leone, where there is at present a scholastic establishment in connexion with the Church of England, but no bishop. The two newly-ordained gentlemen will start for the distant scene of their future labors in the course of next week. A great effort is about to be made, both by the Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts, to extend missionary operations throughout Africa; indeed, the Colonial Bishoprics Fund Committee have intimated their intention of erecting Sierra Leone into an episcopal see at the earliest possible opportunity. It is desired by some influential persons that the new prelate should be one of Africa's sable sons, "a real black bishop," as Mr. Stowell recently expressed it. There is some probability of this suggestion being carried out, although it has been for some time past somewhat confidently stated that the first occupant of the see would be the Rev. T. Weeks, M. A., incumbent of St. Thomas's Lambeth, who was formerly Principal of the Church Missionary's College at Sierra Leone.—*Weekly Chronicle—In the "Church."*

We find the following extract in the *New York Commercial:*—

(*From the London Sun.*)—SIR JOHN FRANKLIN.—From the subjoined communication—addressed to us by a party eminently qualified to form an opinion upon the subject—it will be seen that reflection only tends to increase the conviction that the intelligence brought to this country by the Truelove is less the detail of facts than the effusion of fancy. And as humanity, at the very least, requires that no effort should be overlooked which could possibly tend to diminish the perli of the isolated expedition, the project of Gale's balloon ought, to our thinking, to be attempted as a means of communicating assistance. Every day the matter is becoming more and more serious, and it behoves the Admiralty to direct every available energy toward the succor of the heroic but otherwise doomed navigators.—ED. *Sun.*

TO THE EDITOR OF THE SUN:

Sir,—The Pacific is now in port; and being doubtful all along that the "news was too good to be true," that the natives had seen the vessels, from what I hear and know of the coast, I feel convinced that the whole statement is not worth a rush, as the distance overland from the two points, which is only 215 miles right across the land, so that if the natives had been there, they could and would have have been inclined to go and bring some sort of intelligence of the parties. But what I now write is at the instance of Captain Reid, of the Pacific, who has his brother with Sir John. He feels also assured that the natives have not seen the vessels, and therefore those in high quarters should be up and still doing what may yet bring us intelligence of these noble fellows.

I feel assured that "Gale's" balloon might give a very good "bird's eye" view of the country, had it only been thought of in time; as if the balloon were started at Pond's Bay it would give a very great range of view, and even might be seen by the explorers, as they have plenty of means in their power to raise a balloon from fire, rags and tallow. At night a balloon would be seen a great way. The provisions, &c., sent out by Lady Franklin, were left there by Captain Reed, of the Pacific.

ENGLISH CONFIRMATIONS ABROAD.—The Bishop of Guiana attended by the Rev. George G. Gardiner of Bath has returned from his official visit to the Continent, which he undertook at the request of the Bishop of London. His lordship administered the rite of Confirmation at Bruges, Brussels, Frankfort, Bonn, and the Hague. The number of candidates admitted was 274:—101 males, 173 females. The Bishop in the course of his tour, preached 5 times on behalf of the Society for the Propagation of the Gospel, and the amount of £74 8s 6d was contributed. His lordship was every where received with marks of respect and esteem; and at Rotterdam an address was presented to him previous to his departure for England.—*Col. Ch. Chron.*

THE ST. MARGARET'S BAY MISSION.—We have been requested to insert the following as an acknowledgment from the Rev. Mr. Sturmage, of St. Margaret's Bay, Nova Scotia, of gifts forwarded to him last Spring from his friends in Jersey.

It agains becomes the pleasant duty of the Rev. J. Strumage to acknowledge the reception, from his Christian friends in Jersey and England, of two large boxes full of fancy and useful articles, such as books, tracts, handsome drawings and plates, head-dresses, shawls, muffettees, about sixty ready-made children's frocks, and clothing for children of all sorts, men's shirts, caps, of all kinds, table mats, chair seats, and cushions in needle-work of great value; another beautifully embroidered cloth and linen for the Lord's table, from the same lady who sent a whole set last year, and who also sends another Communion set this year, not yet arrived, for another unfinished Church. The boxes contained about 100 parcels, each parcel bearing the name of the donor. Seventy persons have also added to the above, since the spring of 1848, the sum of £34 sterling! Mr. Strumage has also received many cheering letters, assuring him of the sympathy felt in his native land towards his holy work among the fishermen of St. Margaret's Bay, and expressing a full determination to help him all they can in future as by the past. One lady says—"We never find a cold heart in your cause. Some rather wonder why we did not call upon them before." A gentleman writes—"I was invited to a tea-party given by our Rector to as many as our parish hall could contain, and who were to work all the evening for your Mission. There were 107 ladies present from 5 to 10 o'clock, and they all worked for a wager, the Rector commencing and closing with the Word of God and a prayer." Is not all this worth placing before the readers of the *Church Times*, in Nova Scotia? And should not the inhabitants of this Bay especially be grateful? Are not these the times *when Government refuses aid*, for every effort to be made by all means to promote and establish "the Church of the living God, the pillar and ground of the truth?"—*From the Jersey British Press.*

IT IS very gratifying to us to inform our readers that Lieutenant Lynch, the author of the *Expedition to the Dead Sea* has been promoted to the rank of Commander.

The Rev. Dr. Ogilby, Professor of Ecclesiastical History in the General Theological Seminary, sailed on Wednesday last in the ship Havre, for the port of the same name. The state of health of our reverend brother has rendered it necessary for him to spend the winter in a milder climate, and his physicians have recommended the south of France. His residence in the first instance will be at Pau in the Department of the Lower Pyrenees; and he will remain there until the spring, in case the climate should suit him. Leave of absence for a year has been granted in very flattering terms by the Standing Committee of the Trustees of the Seminary, and a very handsome address was presented to him previous to his departnre on the part of the students. Our earnest prayers are offered for his complete restoration to health, and the speedy resumption of his labors, so useful to the Seminary and beneficial to the church at large.

New Publications.

FAMILY PICTURES FROM THE BIBLE, by Mrs. Ellet. New York: G. P. Putnam.

A series of sketches from the Sacred volume, designed to illustrate and enforce the truth that a "substantial religious foundation is indispensably necessary for the true family organization and welfare"—"No truth is more generally admitted than that most of the good or evil exhibited in the actions of men exists in the germ during childhood and youth, and that it may often be discerned by judicious observation, and checked or eradicated, or be nourished by careful culture." This principle is too much neglected at the present day; religious instruction is not given by the parents to whom it specially appertains; the bonds of discipline are relaxed; an independent and insubordinate spirit is connived at and fostered; and the family is the last place to which the younger members look for enjoyment and happiness. Parental government," says Mrs. Ellet, "and filial submission seem grounded rather upon expediency, or the accidents of feeling or circumstance, than growing directly out of obedience to the authority of the Creator in His institutions." From the examples, therefore, of patriarchs, kings, and others in Holy Writ the authoress and her coadjutors seek to show the true idea of a family, the laws which must govern it, the objects for which it is instituted, the benefits attending their observance, the fearful penalties attached to their violation. In general the sentiments are good and the execution felicitous, and the volume may be perused with both pleasure and profit. An unhappy parallel between Ahab and Macbeth (a quotation however) ought not to have been inserted, as was pointed out by the able editor of the *Albion.* In another place we find *David* and Macbeth compared!

GLIMPSES OF SPAIN, or Notes of an Unfinished Tour in 1847, by S. T. Wallis. New York: Harpers. Pp. 384.

The author has presented us with a very pleasing work. His tour extended along the coast of Spain and the southern province of Andalusia. He is an admirer of the Spanish character, and seeks to develop its fine points, while he candidly describes the condition, morals, and habits of the various classes of the population. Good-humored too is he, and the loss of a breakfast, a bad dinner, or an uncomfortable lodging does not unsettle his mind from its balance, or cause him to stigmatize the whole town as totally depraved. He is an admirer of art, gives rapid but striking sketches of the cathedrals (*e. g.* that of Seville) and other public buildings worthy of note, and some very discriminating and tasteful accounts of the pictures of Murillo and other painters. While he speaks in glowing terms of these works of genius he does not adopt that semi-worshipping tone which some employ, as if the mere contemplation of them were sufficient to make men devout and religious. There are also some shrewd political observations.

THE LIVING AUTHORS OF ENGLAND, by Thomas Powell. New York: D. Appleton and Co. Pp. 316.

Thirty-eight personages are brought before the reader, with an account of their works, sketches of lives, characters, &c., and an analysis of some of their principal writings. We have, too, some very piquant anecdotes, which give great liveliness to the volume. Our author expresses his views with great freedom and openness, and hesitates not to censure what he does not like. Many of his criticisms are acute and well founded, and show very successfully how celebrated poets can talk a little nonsense. Some of the writers are hardly known at all on this side of the water, and it is very well that we should learn something of them from the book before us. It contains several selections from their works by way of illustration and example.

Messrs. Appleton have also published in a very pretty style FIRESIDE STORIES, by Mrs. Ellis, which contain some seasonable warnings and are well-told tales; AMERICAN HISTORICAL TALES FOR YOUTH, containing the lives of *Henry Hudson, Daniel Boone,* and Captain *John Smith* of Pocahontas memory; the first of an intended historical series and a very nice book for boys; FIRESIDE FAIRIES, or Christmas at Aunt Elsie's, an excellent book for little girls and THE CHILD'S PRESENT, "a new Story Book to please the fancy and improve the Hearts of Young Children, by Grandfather Merryman," for which we we doubt not those who have the good fortune to get it will be very thankful.

The October number of the BRITISH AND FOREIGN MEDICO-CHIRURGICAL REVIEW has been republished by R. & G. S. Wood, and contains the usual amount of useful and instructive matter for the medical profession.

NEW YORK ECCLESIOLOGIST—Vol. 2, No. 1. October, 1849. Stanford & Swords.

This number contains first, an address from the editors on commencing the second volume, very ably written, to which is added the eloquent address of Mr. R. R. Cox at the first quarterly meeting of the Society, April 1848. Second, an article on Church Architecture, No. 2, with some profound remarks on the use and developement of the most perfect style in architecture (the Early Flowing Middle Pointed) and some strictures on the method pursued by English Ecclesiologists. Third, A First Pointed Church, with a sketch and ground plan. Fourth, On Church Music, pretty caustic and many good thoughts. The proceedings of the quarterly October meeting. Description of Trinity Church, Albany, and the Holy Innocents, Albany, and the alterations in the chancel of Trinity Church, New-York; and a continuation of the Glossary. The periodical is hereafter to be sent *free* to every member of the Society.

THE COMMUNICANTS' MANUAL, another edition of the well known excellent form of Bishop Hobart, has been published by Messrs. Stanford & Swords, with additional meditations and devotions from Bishop Beveridge's work on Frequent Communion, which increase its value as a companion for the altar. By the way we would recommend the omission of the *direction to rise* before the "Trisagion," as inconsistent with a more recent decision of the house of Bishops, and productive of want of uniformity.

The Examination of "*Confirmation Examined*" mentioned in our last, was *written* not *edited* by the Rev. William Johnson, of Milledgeville.

LITTELL'S LIVING AGE, No. 286 and 287 have been received from Messrs. Dewitt and Davenport, also the LIFE OF DAVID HALE from Mr. J. Wiley.

Bishop Ives's Seven Sermons.

It gives us much pleasure to make the following extracts from an able and complimentary article in that valuable paper "THE CHURCH":

"We add our conviction, that the thoughtful study of the work as a whole, will well repay the laic as well as cleric, who shall think fit to possess himself of it. It will repay him in the light which he will find thereby thrown on the deep practical utility and usableness of the Church's mode of teaching and training as set forth in the Catechism and Liturgy, and Public offices of the Prayer Book."

[Then follow copious extracts with brief remarks.]

In conclusion, our readers we are sure, after the perusal of this work, will be gratified at seeing how thoroughly practical and reasonable—how adapted to the actual training and positive improvement of men's lives and characters,—the whole system of the Church's views of Divine Truth, and the Church's system of teaching, show themselves to be, when set forth by the well-practised hand of such deeply-learned and primitively holy men, as Bishop Ives.

We will only add that several parts of the book, for example the 6th Discourse, which treats of "the case of those who resist the reign of Christ"—would be found very useful by clergy and laity in conference with unbaptized persons, who through the wide outspread of the heresy of anabaptism, and tenets tending that way are but too numerous among us."

Colonial.

HALIFAX, NOVA SCOTIA DIOCESAN CHURCH SOCIETY.—We find in the Halifax Church Times, the following interesting account of an address delivered by Rev. E. Hawkins, at a *Special General Meeting* of the above Society, at which Archdeacon Willis presided, and several of the Clergy, the Chief Justice and others were present.

The Venerable Archdeacon introduced to the notice of the meeting the Rev. Earnest Hawkins, who stated that he was not there in an official capacity, and any thing he could say to them should not be regarded in that light, but if any weight were attached to it, rather as the counsel of an honorary member of the Society for the general good. The Rev. gentleman then commented upon the extensive operations of the Society for Propagation of the Gospel in missionary exertions, during the ten years he had been officially connected with it, to show that it could not reasonably continue permanent aid to missions which had received so much, when so many additional claims were pressing upon it. From the statistics of a late report, he shewed the large sums which were bestowed upon various provincial and Colonial Dioceses. He instanced the new claims consequent upon the missionary exertions in India, and the new Colonial fields of Australia and New Zealand, He considered it just that some diminution should be made in view of all these new calls upon the Society, of the expenditure upon the older missions; and that it would be beneficial that the people in country places should know that they must, after the death of the present incumbents, be expected to maintain their own missions. The funds of the Society were derived chiefly from the voluntary contributions of comparatively poor people—and he could not go before the people of England, and call for more aid to the people here, if they were not to exert themselves to the utmost. The support must be indigenous. With reference to what had fallen from the previous speaker, he thought it would be better than asking for a provision for six missionaries, to go at once to the root of the matter—to ascertain the whole extent of the necessities of the Diocese—and what could be done among themselves towards their relief—and then to broadly and distinctly state them before the British public, and ask their aid, and they might depend upon it that it would not be denied. He spoke quite unofficially, and was not sure that the Society would withdraw their support; but be believed it better that the older missions should be now left to depend upon their own exertions, and that if aid were continued, it should be appropriated to those which were new. He thought that the proper medium for determining the extent of support required for a mission, would be the Church Society—and that the sum offered by it, provided the people made up the like, would be a good criterion of how far the Society at home might be induced to assist.

The above is merely the substance of part of the observations offered by the Reverend gentleman. After some pertinent remarks, and some instructive and satisfactory information and explanations relative to the mode of selecting Colonial Missionaries, and judging of their qualifications, which it appears the Society has relinquished to an examining Committee of five clergymen, to be appointed by the two Archbishops and Bishops of London, the Reverend gentleman concluded amid much applause.

The Hon. the Chief Justice then moved that the thanks of the Diocesan Church Society be tendered to the Rev. Mr. Hawkins, for his instructive information, which he was sure had been listened to with much gratification—which was seconded by Judge Bliss, and after the Doxology was sung, and the blessing pronounced, the meeting separated.—*Halifax Ch. Times.*

ORDINATION.—On Sunday last, the Right Rev. the Lord Bishop of the Diocese held an ordination at Christ Church, Fredericton, when the following named gentlemen were admitted to Holy Orders. Priests: The Rev. Joseph Bartholomew, Missionary at the Nerepis, and the Rev. Charles P. Bliss, A. M., Missionary at Hopewell. Deacon: Edmund Arthur Warnefold, a Literate person—*St. John, N. B. Cour., Sept. 29.*

DIOCESE OF NEWFOUNDLAND.—We understand that the Bishop of the Diocese, having visited the settlements on the western shore of Newfoundland, and several of the most important stations at the Labrador, was at Twillingate on the 4th instant, at which place it was his Lordship's intention to hold a confirmation on the following Sunday—His lordship has planted a resident Missionary at Forteaux, on the coast of the Labrador; and from this circumstance we anticipate much spiritual advantage to the hitherto neglected settlers upon that bleak and desolate part of the diocese.

We hope to see his Lordship back in the course of two or three weeks.—*Times.*

THE Governor of this State, having recommended that Thursday, the twenty-ninth day of November, be observed as a day of *Public Thanksgiving* to Almighty God for the blessings of the year past, including the deliverance of our land from the grievous pestilence with which it was visited, the Standing Committee of the Diocese of New-York recommend to the Clergy of the Diocese to use on that day, in accordance with the provision made for such an occasion by the Bishop in 1832, the Service which is herewith reprinted. By order.

WILLIAM BERRIAN, *President.*
BENJAMIN I. HAIGHT, *Secretary.*

New York, Nov. 13, 1849.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to *Almighty God*, for the fruits of the earth, and all the other blessings of his merciful providence, to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the civil authority; except where it is hereby otherwise appointed.

AT THE MORNING SERVICE.

¶ Among the introductory sentences of Holy Scripture shall be the following:

THOU, O God, has proved us; thou also hast tried us, like as silver is tried.—Ps. lxvi. 9.

I will go into thine house with burnt offerings, and will pay thee my vows which I promised with my lips and spake with my mouth, when I was in trouble.—Ps. lxvi. 12.

PROPER PSALMS.—Psalms xc. xci. cl.

¶ Before the general Thanksgiving, shall be said the following Prayer:

MOST merciful God, under a grateful sense of Thy fatherly goodness in delivering us from the pestilence with which we have been visited for our sins, and meekly acknowledging our unworthiness of this so great mercy, we humbly beseech thee to look with pity on all who are still suffering under like chastisements. Sanctify thy fatherly correction to them. Give them comfort and support from above, and in thy good time withdraw from them thy heavy hand. And grant that, warned by thy judgments, and drawn by thy mercies, we may all evermore strive to please thee in newness of life, and may be defended by thee from all evil, through JESUS CHRIST our Lord. *Amen.*

¶ In addition to the Thanksgiving appointed in the Form of Prayer and Thanksgiving for the *first Thursday in November*, to be used after the General Thanksgiving, shall be said the following:

O GOD, who art the blessed and only Potentate, the King of Kings and Lord of Lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou has given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor towards us. But chiefly are we bound to praise thee, for thy great goodness in arresting the destructive malady which was spreading distress and dismay among us, and in restoring health to our borders. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy Almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of Him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in authority over us; that they may have grace, wisdom, and understanding, truly and impartially to administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Continue, O LORD, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; and shed, we beseech thee, the quickening influence of thy HOLY SPIRIT on all the people of this land. Save ns from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee in just judgment, tovisit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O GOD of our salvation, leads us to repentance, may we offer ourselves, our souls, and bodies, a living sacrifice to thee, who has preserved and redeemed us, through JESUS CHRIST our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services, and who liveth and reigneth with the FATHER and the HOLY GHOST, ever one GOD, world without end. *Amen.*

¶ In the city of New York, and in other places where the Cholera has raged, the proper thanksgiving "*for deliverance from great Sickness and Mortality,*" shall here be introduced.

¶ Collects to be used before the Collect for the day.

O ALMIGHTY GOD, who hast never failed those who put their trust in thee, and dost honor the people who honor thee, imprint on our hearts we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son JESUS CHRIST: to whom all power is given in heaven and in earth, and who is one with the FATHER and the HOLY GHOST, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

Blessed LORD, who of thy tender mercy, hast shielded us, thy unworthy servants, from pestilence, and saved our life from destruction, send us help, we beseech thee, from thy heavenly sanctuary, inclining and enabling us to set forth thy praise for this and all thy mercies, not only with our lips, but in our lives. Save us from the guilt of withholding the just performance of the resolutions which we made in the day of our exposure or our calamity, and of failing to improve thy judgments and thy mercies to the drawing of our hearts to thee, in true faith, lively gratitude, and holy love. But grant that, as is meet, right, and our bounden duty, we may now and alway, offer and present unto thee, O LORD, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto thee. And we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD; by whom, and with whom, in the unity of the HOLY GHOST, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

AT THE EVENING SERVICE.

¶ The Introductory sentences as in the morning.

PROPER PSALMS.—lxvi. cxvi.

1. Lesson, Deuteronomy x. 12.
2. Lesson, St. Luke xiii. to 10.

¶ The appropriate Prayer, Collects, and Thanksgivings, as in the morning.

TO CORRESPONDENTS.

"A Querist" is received. "Justitia" must send his name before we can admit his article, and we shall then take the liberty of making some modifications.

We are sorry that "J. H. H." came too late for insertion this week. He shall surely appear in our next. Also "M. V. G."

We thank our Boston correspondent "P. O." for his polite answer. The method he has adopted is doubtless most advantageous for himself and beneficial to the Church: at the same time we shall be glad to receive such *fragments*, as he may deem suitable for our columns.

"E" shall appear soon.

Domestic Intelligence.

Episcopal Duties, by the Bishop of New Hampshire, for the Diocese of New York.

On *Thursday, the 15th inst.*, the Bishop of New Hampshire *consecrated* to the worship of Almighty God *St. George's Church, Newtown, Long Island.* The Instrument of Donation was read by the Rev. William Walsh, Rector of St. Saviour's Church, Maspeth, and the Sentence of Consecration by the Rev. J. Carpenter Smith, Rector of St. George's Church, Flushing. Morning Prayer was said by the Rev. Rowland Hill Bourne, Rector of St. Thomas's Church Brooklyn. The Lessons were read by the Rev. Dr. Haight, Professor of Pastoral Theology in the General Theological Seminary. The Ante-Communion Service was said by the Bishop, the Rev. Dr. Johnson, Rector of Grace Church, Jamaica, reading the Epistle, and the Rev. William H. Newman, Rector of St. Paul's Church, Flatbush, reading the Gospel. The Sermon was preached by the Rev. Dr. Tyng, Rector of St. George's Church, New York. The Rite of Confirmation was then administered by the Bishop—the Rector, the Rev. George A. Shelton, reading the appointed Preface—to five persons, who were subsequently addressed by the Bishop in a most impressive manner. Besides the Clergy above named there were present the Rev. Dr. Lewis, the Rev. Messrs. Pound, Reynolds, and C. W. Bolton, of this Diocese, and the Rev. Mr. Peet, of New Jersey.

St. James's, Newtown, is one of our most ancient parishes. The old Church, after having been oft repaired, it was found necessary to abandon; and the present chaste and beautiful edifice was erected, at a short distance from the former, and on a more eligible sight. The day of the Consecration was auspicious in the extreme, and the Church was filled with a large congregation, who were apparently much interested in the solemn services of the occasion. The Rector and the parishioners have our warm congratulations.

In the afternoon of the same day the Bishop visited St. George's Church, Flushing, preached, and confirmed thirty-one persons. The number of candidates for this Holy Rite is a most gratifying evidence of the prosperity of this parish.

Nov. 16, at Little Neck, preached and confirmed 9. Afternoon, at Manhassett, preached and confirmed 2. Nov. 17, at Glen Cove, preached and confirmed 9. Afternoon, at Oyster Bay, preached only. Nov. 18, at Cold Spring Harbor, preached and confirmed 3. Afternoon, at Huntington, preached and confirmed 4.

At Caroline church, Setauket, Tuesday, Nov. 20, confirmed 3 and admitted the Rev. T. Jarvis Carter, Deacon, officiating in Calvary church, New York, to the Holy Order of Priests. The Rev. S. L. Southard, of Newark, preached. The Candidate was presented by his father, the Rev. Lawson Carter, who united with the Rev. Messrs. Southard, Noll, Davis, F. W. Shelton, and Diller, in the imposition of hands.

WESTERN NEW YORK.—*Ordination.*—Bishop De Lancey held an ordination at Trinity Church, Geneva, on Sunday, Nov. 11th. Prayers were read by the Rev. Prof. Low, of Geneva College. The sermon was preached by the Rev. Mr. Bissell. The Deacons, Rev. Moses E. Wilson, of Catharine, and the Rev. Loren W. Russ, of Hammondsport, were presented to the Bishop by the Rev. Dr. Hale, who, with the Rev. Mr. Bissell, united in the imposition of hands. After the ordination, the Bishop administered the Holy Communion, assisted in the distribution of the elements by the Rev. Messrs. Hale, Bissell, and Low.

In the afternoon, the Rev. Mr. Wilson preached in Trinity Church, and the Rev. Mr. Russ in the College Chapel.—*Gospel Messenger.*

NEW JERSEY.—On Saturday evening, 11th inst. (23d S. after Trinity) in Trinity Church, Princeton, the Rev. Mr. Patterson read prayers, and the Bishop preached, and confirmed nine persons.—*Banner.*

We have great pleasure in stating that BURLINGTON COLLEGE and ST. MARY'S HALL have opened for a new term with their usual success. At this early period more than two hundred persons have entered.—*Ibid.*

PENNSYLVANIA.—*Anniversary of Churchmen's Association for Seamen.*——The Second Anniversary of the Churchmen's Missionary Association for Seamen of this Port was held in St. Luke's Church on Tuesday evening, 30th ult., when the Right Rev. Bishop Potter, President of the Association, took the chair. After a short introductory service, in which the Rev. Joseph Wilmer officiated, the Annual Report of the Board of Managers was read, detailing the completion of the church and its consecration, and announcing the successful establishment of the mission. The Report concluded with an earnest appeal to the friends of seamen, to sustain the mission by stronger efforts than have yet been made. Rev. Dr. Howe followed, with some excellent remarks on the great importance of the mission, not merely as a direct benefit to seamen, but through them to the missionary cause generally throughout the world. The Rev. R. S. Trapier, missionary to this station, then read his Annual Report, which not only exhibited in a graphic sketch the success which had attended his labors since the commencement of the year, when the church was first opened for divine service, but portrayed in lively colors the claims of seamen to the warmest sympathies of Christians. His earnest appeal to those who desire to see the Gospel freely extended to seamen, and spread throughout the globe, seemed to find a response in the bosoms of all who were present. We devoutly hope that he may be spared to continue the work so successfully begun, and that Christians will not suffer this noble undertaking to languish.

After the Report, the Right Rev. Bishop Eastburn addressed the meeting at some length, congratulating the citizens of Philadelphia on the success of the mission, and eloquently setting forth the peculiar adaptation of our Liturgy to the wants and tastes of seamen. The Right Rev. Bishop Potter concluded with a few remarks on the importance of the mission, stating that he was both surprised and grieved to learn, that unless prompt relief were afforded the Association by systematic contributions, the mission must be abandoned. After a commencement so successful as it had been, and in a field of labor so promising as this, he should regret to see the undertaking suspended or even diminished in efficiency, much less abandoned altogether.

At the close of the meeting, a collection was made, amounting to about $100, and the Board of Managers elected for the ensuing year.—*Ibid.*

KENTUCKY. The Bishop reports the following Episcopal acts:

Deacons ordained Priests—Rev. Jas. C. Talbot, Rev J. S. Chadbourne, and Rev. Horace Hill Reid—3.

Ordained Deacons—Robert McMurdy and James J. Page.

Six clergymen have been received into the diocese, and only one has removed.

One has deceased, Rev. John B. Gallagher,

Confirmation—14 times, to 64 persons.

There are five candidates for Holy Orders.

CLERICAL CHANGES.

The Rev. John H. Linebaugh has resigned the Rectorship of St. Paul's Church, Selma, Ala., and accepted a call to St. James's Church, Baton Rouge, La. He wishes his letters and papers to be directed accordingly.

Rev. Wm. Horton to the Rectorship of St. Paul's, Brookline, Mass.

The Rev. J. Shackleford having been called to the Rectorship of St. Mary's Church, Brooklyn, requests that all communications for him may be addressed accordingly.

The Rev. T. Jarvis Carter having accepted a call to the Rectorship of Grace Church, Cleveland, Ohio, requests that all communications for him may be addressed accordingly.

Notices.

CHURCH OF ST. JOHN BAPTIST.

The Rt. Rev. Bp. Carlton Chase will hold Confirmation in the Chapel of this Church, (Lexington Av. and Thirty-Fifth St.) on Friday next, 30th inst., Festival of St. Andrew, at 3 o'clock, P. M.

Saturday, Nov. 24th, 1849.

☞ The Rev. Henry Dana Ward, having received a unanimous call to the Rectorship of St. Jude's Free Ch. and accepted it, will enter upon the duties of the office next Sunday, 25th after Trinity.

The services will for the present be held at half-past 10 A. M., and at 7 P. M.

Nov. 24, 1849.

☞ ON Wednesday, 28th inst, if it please God, the Bishop of New Jersey will lay the Corner Stone of "House of Prayer," at Newark. The Rev. Clergy, with their surplices, and Laity, are requested to assemble at the Rectory adjoining, at 36 Broad St., at 11, A. M., when morning service will be held. The ceremony will take at 12 M., precisely.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 6th inst, viz:

From members and friends, St Luke's, East Greenwich, R I, for Africa, 25; thro' J H Smith, ch of Holy Trinity, Grahamville, S C, for Africa, 27 42, do China, 7 54,—34 96; Christ, Hanford, Conn, 65; thro' H Trescott, R A Charleston, S C, Trinity, Columbia, 10, St John's in the Wilderness, N C, 28 25, do, for China, 5, do, for Africa, 2,-35 25, Mon Miss Lec, Charleston, 1 64, St Philip's ch, do for Constantinople, 12, do for Africa, 11—69 89; thro' E Wilcox, Esv, R A, Phila, St James the Less, 75 86; family mite box, 1; St James, Derby, Conn, 5 24; Grace, St Francisville, La, 10; All Saint's, Portsmouth, O, 15; ch Ascension, N Y, "M C," one-half, 5; a parishioner of Great Choptank parish, Md, one-half. 1; "W," Zanesville, O, one-half, 5; St Pauls, Portsmouth, R I, 5 88; "S," 10; Christ, Watertown, Conn, one-half, 20; mon off'g, St James, Newtown, L I, China, 12; ch Holy Trinity, Brooklyn, L I, for China, of which 20 is for Rev Mr Spalding, 80 41, St Helena ch, Beaufort S C, for Africa and China, 40; total, 489 02.

J. SMYTH ROGERS, Treas.
NewYork, Nov. 20, 1849. No. 2 Park Place.

DOMESTIC MISSIONS.

Since his acknowledgment of the 13th inst., the Treasurer has received the following contributions:

Christ, White Plains, N Y, 22; Christ, Pottstown, Pa, 20; St James, Derby, Ct, 32; Grace, St Francisville, La, 20; St Andrew's S S, Harlem, (for Waukesha, Wis,) 5; two ladies of Grace ch, Hopkinsville, Ky, for California mis'n, per Bishop Smith, 3; ch of Ascension, N Y, M C, 5; thank off'g, Ct, 5; Mrs E S, Plattsburgh, N Y, 5; All Saints, Portsmouth, O, one-half, 15; St John's, Stamford, Ct, 21 48; 1st answer to the appeal, St Luke's, Ypsilanti, Mich, 16 21; 2d, St John's, Hartford, Ct, 127; 3d, Trinity, Mineral point, Wis, of which 2 is special for Bp Kemper's diocese, 8; total, 304 69.

THOMAS N. STANFORD, Treas.,
New York, Nov. 20, 1849. 139 Broadway.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 13th inst, the following contributions, viz.:

From Ladies' aux'y mis'y soc'y, of ch of Annunciation, N Y, Rev Dr Seabury, 11; St Paul's ch, Williamsburgh, Rev G W Fash, 1 50; ch of Ascension, N Y, Rev G T Bedell, 211 68; Ascension ch, Green Point, Rev R J Walker, 1 66; total, 225 84.

C. N. S. ROWLAND, Treasurer,
Nov. 20, 1849. 55 Water-st.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 13th inst.

St Peter's, Bainbridge, Rev I Foote, 2 72, Christ, Guilford, do, 2 46,—5 18; ch of the Holy Comforter for Seamen, Rev D V M Johnson, 4 61; Mrs Henry Chauncey, 2, Mrs A W M, 5, Thos C Butler, 2, ann subs, 9; total, 18 79.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov. 20, 1849. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend, a bundle of clothing; by Messrs Stanford & Swords, from D H, 10; from a friend, 5.

LOT JONES, 77 Second Avenue.
New York, Nov 24, 1849.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 13th inst.

Mrs A W M, 5, Thos C Butler, 1, ann subs, 6.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov. 20, 1849.

The Society has published the Church Almanac for 1850.

Died.

At New Milford, Conn., Nov. 8th, aged 85 years, Major WILLIAM WHITING, brother of the late Mrs. Mary Ann Boardman. His body was removed to Great Barrington for interment.

His father was *Dr.* Wm. Whiting, of Great Barrington whose science and ingenuity enabled him to manufacture and furnish the revolutionary army with ammunition, at a time when the pressing want of it had awakened many anxious fears, and when, in the opinion of Robert Treat Paine, the hopes of the army's eventual success were suspended on the practicability of what Dr. Whiting most successfully accomplished.

Major Whiting inherited his father's patriotic feelings and was for many years very prominent at Great Barrington, for his spirited interest in military affairs. His engaging manners, and his benevolent affections, endeared to him numerous and devoted friends. It has been observed that, among the young, he was like Dr. Goldsmith's Burchell. And the same kind sympathies that won this title, secured to him the best pledges of esteem from all classes of society. Without children of his own, he adopted and educated several young men, to whom he loved to manifest the affection of a parent.

He was, like his father, a zealous churchman. Until disqualified by the infirmities of old age, he was a regular and devout communicant; and the clear and melodious intonations of his voice were to be heard distinctly, in the responses of the Church service, and in the singing of God's praises in his Holy Temple. At the close of life, he delighted to repeat the forms of prayer and praise. In his last hours, his mind looked through the cloud with which old age had obscured it, to Christ, for pardon and salvation. And when asked, whether he would be happier in death than in life, he said, after a pause, "I shall be happier, I shall be happier."

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STANFORD & SWORDS,
137 Broadway.

REPORT FOR OCTOBER OF THE MUTUAL LIFE INSURANCE CO., OF NEW YORK—No. 35 Wall st.

Nett Accumulated Fund, 1st August, 1849, exceeding 872,000 dollars.

This institution, during the month of October, issued one hundred and twenty-four new Policies, viz:

To Merchants & Traders,	37	To Physician	1
Mechanics	17	Clergymen	3
Manufacturers	2	Teachers	2
Farmers	1	Students	5
Lawyers	2	Captains	3
Clerks	16	Hotel Keepers	1
Brokers	9	Officers in the Army	1
Engineers	1	Other occupations	23
	85		39
			85
Lives insured			124

JOSEPH B. COLLINS, President.
ISAAC ABBATT, Secretary.
MINTURN POST, M. D., Physicians. Nov 1—2t

REPORT FOR OCTOBER OF THE NEW YORK LIFE INSURANCE COMPANY, Formerly the Nautilus. Office 68 Wall St.

This Institution during the month of October, 1849, has issued One Hundred and thirty Policies, viz.:

To Mechanics	35	To Students	2
Farmers	18	Teachers	3
Merchants	18	Officers of U. S.	2
Manufacturers	15	Mariners	2
Clerks	12	Laborers	2
Shipmasters	6	Ladies	1
Lawyers	5	Other parties	7
Physicians	3		
			18
	112		112
Lives insured			130

MORRIS FRANKLIN, President.
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MEDICAL EXAMINERS.—George Wilkes, M. D., Cornelius R. Bogert, M. D. In attendance at the Office daily from 12 M. to 1 P. M.

WANTED a situation as Chambermaid by a church woman who can give good references. Apply at 61 Clinton Place.
Sept. 29th—tf

Selected Matter.

From the Methodist Protestant.

Dr. Durbin's Statement.

THE DOCTRINE OF THE ENGLISH COURT OF ARCHES.

In the *New York Christian Advocate* of the 13th inst., I have read a communication from the pen of this distinguished divine, in relation to the decision of the court of Arches, in the case of Mr. Gorham. I hope the Wesleyan public, in England and America, will pardon me, for saying, I have read this communication of the doctor with infinite surprise.

I agree with Dr. Durbin, in regarding the decision one of the most important to the Protestant world, "for a century past." But I feel obliged to dissent from him in almost every opinion he has expressed· But as his "object" is "not, in the least" degree, "to enter into the controversy"—"but simply to set forth the present state of the question;" I shall confine my examination to the *manner* in which he has "set forth," or stated the question. And I do so the more readily, as there are thousands, and tens of thousands, who have seen the communication of the doctor, but whose position is such that they will not be apt to meet with the decision itself, or with an exact and true copy of it.

Dr. Durbin says, the court decided that the Church of England does undoubtedly hold the *doctrine of Baptismal Regeneration*, in the case of *infants*—"in and by the sacrament of baptism." In this he is right. But he omits to state the *sense* in which the court used the term "*regeneration*," a sense which is all-important to a proper understanding of this grave and interesting question. For theologians tell us that it is an *equivocal* term, and that even the standards of the English Church authorize the use of it, as well as the use of the term "*sin*," in two distinct senses.

The doctor says, the court decided that "the *essential parts of baptism were water and the word*." He then asks, "*does not this decision exclude the influence of the Holy Spirit, as essential to baptism?*" If the doctor had quoted the whole sentence, not part of it, his question would be unnecessary. The whole sentence is as follows: "This form" (meaning the one for the *private* baptism of children) "also showed that neither godfathers nor godmothers were essential in baptism, and that only water and the words of baptism were essential." It is clear, from this sentence then, (to say nothing of the frequent allusion, in the decision, to the union of the Holy Spirit with the essential parts of the form,) that the court is here speaking of baptism in its formal relations; and that the sentence is employed for the purpose of conveying the important idea, that "only water and the words" are essential parts of baptism, regarded merely as the form, not even indeed as a specific form (such as the form for the baptism of adults, or the one for the baptism of infants,) but as the form generically considered And that the form is essential, I presume, will not be denied by any one, having even as little respect for this sacrament of the church, as he has for a sign of freemasonry; or for the symbol of any other human institution. The proposition, I say, (that the form itself is essential,) will not be denied, whatever may be the notion of Christians, or of mankind in general, with regard to what is, or what is not, the essential part or parts of the form.

Dr. Durbin says, the court decided, "that the baptismal regeneration of an infant, excludes any subsequent regeneration in adult years, even should the baptised child grow up in the practice of all sin." I do suppose, that no gentleman of Dr. Durbin's shrewdness and learning, would, for a ment, contend that there is any such thing in the standards of Wesleyan theology, or in the creed, catechism, or articles of the Methodist E. Church which sanctions the notion of more than *one act of regeneration* in the course of each individual's life—whether this regeneration occurs as the result of faith alone, or the result of baptism alone, or the result of faith and baptism combined, or the result of any other cause or agency, or whether it occurs at the time of baptism or at some subsequent period. All Wesleyans, I presume, admit also, wha.ever may be the agent or instrument of regeneration, or period of life when it takes place, that the individual regenerated may, after regeneration, commit sin; may yet repent of that sin, and may be saved. Yet I cannot but think that any one, in reading Dr. Durbin's statement of this point, in the decision of the court, would be very much disposed to attribute to the court some novel view, or some anti-Wesleyan, and unscriptural, if not anti-Church-of-England, notion of the matter.

But the most surprising statement of all is the one in which Dr. Durbin says the court decided "*that infants dying without baptism are lost!!*" The notes of exclamation I add myself. For this statement of the doctor is enough to make any reader of the court's decision exclaim. The language of the court is explicit. The organ of the court, Sir Herbert Jenner Fust, not Sir *Frederick*, (as Dr. Durbin calls him, although there are several Canonists at Doctors' Commons, connected with the same family,) near the end of the decision, says, in terms as plain and positive as words can express the idea, that it is no part of the doctrine of the English Church, "*that baptism is absolutely necessary to salvation.*"

I have too much esteem for Dr. Durbin to suppose he is guilty of an *intention* to deceive the Wesleyan public. But I account for his gross misrepresentations upon the supposition of having been unfortunate enough—keen-eyed as he usually is—to be imposed upon by a spurious copy of the decision I quote from copy published in the *Churchman* and the *Banner of the Cross.*

Is Dr. Durbin right in saying none but High Churchmen hold (See Wesley, 1, 405,) the doctrine of the court? I wonder if Wesley would agree to this? Or will Dr. Olin, or Bp. Soule, endorse what he says? But, as he remarks, my object is not to argue, but to state the question.

Baltimore, Sep. 1849. G. L. L. DAVIS.

P. S.—I sincerely hope it will not be thought I have done Dr. Durbin injustice, or exhibited the slightest degree of unfairness, in my own statement of the question.

The decision of the court, throughout, not only expresses but also implies the doctrine, that the Holy Spirit operates through the form of baptism as the constituted channel, or instrument. In saying that "water and the words" are essential to the form, it does not follow that the court intended to say that the form itself is absolutely essential to salvation. The court, as I have already said, went so far as even to deny that such is the doctrine of the English Church. And this is far enough, I presume, for the most liberal Wesleyan, or the most "evangelical" Churchman. For there is no positive assurance in Wesleyan theology that he who neither "believes" nor is "baptised" will ever be saved, however strongly or fondly we may hope, as individuals, for the salvation of those to whom the gospel has never been preached, and who have never had the opportunity or privilege of being "baptised." Nor is there in Wesleyan theology, or in the standards of the Protestant Episcopal, or the Methodist Episcopal Church, an assurance of any sort that he who refuses to be "baptised" will ever be saved, whether he "believes" or not, or whether or not he is supposed to be converted, or whether faith alone, or water alone, or both together, or a miracle itself, be the alleged instrument of his conversion.

Indeed it strikes me that the court, so far from taking a "Popish" or "High Church" view (as some people term it) of the sacrament of baptism, has indirectly admitted the right of Wesleyans to administer this sacrament. For the court say nothing about the ordination of the administrator as a part of the form of baptism, or as a part precedent to or pre-supposed by the form. It says, (if I understand the decision,) that "water and the words" are the "only" essential parts of the form. Certain it is that there is nothing in the decision which supports the High-Church doctrine of succession—a doctrine which, if true, overthrows the whole constitution, and framework of the Wesleyan Minisrry, though it is proper to add, this doctrine was not directly a question before the court. G. L. L. D.

From Chamber's Edinburgh Journal.

Optical Magic of our Age.

Any one who is at all familiar with the optical illusions and scenic effects which form a favorite portion of some of our public exhibitions, must be convinced that the art of producing these phenomena, with their various and mind-bewildering play of colors and change of character, has attained great perfection. But probably few persons are in the least degree acquainted with the manner in which the appearances they so much admire are produced. It will, therefore, be possibly an interesting subject to many, if we glance first at the optical phenomena themselves, and then proceed to explain the method of their production.

The magical effects which owe their origin to the magic lantern are those which will chiefly occupy our attention; and it will be found that the position of the ingenious instrument in the popular estimation is very far below that which it deserves to occupy. In fact, all those appearances which so much perplex, surprise, or please us in exhibitions of the kind, are entirely due to various ingenious contrivances appended to, or in connexion with, the instrument, although the fact is but little known generally. This instrument, as now employed, is the same in principle as it was when first invented in the middle of the seventeenth century, by the universal genius, Kircher; but, in common with most other optical apparatus, it has largely benefitted by the advance of mechanical and mathematical science, and is now constructed in a form apparently little capable of farther improvement.

Essentially, it consists in its improved form of a powerful source of light, of two double convex lenses which concentrate the rays, and direct them upon the picture placed in front of them; and of two other lenses which concentrate the rays after they have passed through the picture, and direct them on the disk where the image is beheld by the spectators. There is a little contrivance of some importance which has been added by Messrs. Carpenter and Westley, of London, to the extremity of the brass tube holding the second pair of lenses, by which some of the extreme rays are cut off, the effect of which is to give a great degree of distinctness to the depicted image, although with some sacrifice of illuminating power. This contrivance consists simply of a brass ring, and may be adopted or removed at pleasure.

From this casual description of the instrument it will be manifest that the various delusions and singularities of effect we are about to describe are referable, not so much to any alteration effected by modern science in the principal instrument, as to the accessories of the exhibition. But let us admit the reader into the mysterious apartment, where science can bid to appear more and more strange phantasms than ever obeyed the summons of an enchanter's wand.

And first about the *phantasmagoria*. In 1802 a French gentleman, M. Philipstal, astonished crowds of people in London by an optical exhibition which he entitled the phantasmagoria. It was a soul-appalling spectacle to those who had hitherto been ignorant of the wonders of light and shade. The spectatory was a room where no light but that of a dismal oil-lamp hanging in the centre was admitted. On the assembling of the audience, this lamp was drawn up into a chimney, and a pitchy gloom overspread the place. Presently the soft and mournful notes of sepulchral music were heard, and a curtain rose displaying a cavern, on the frowning walls of which were depicted the forms of skeletons and spectral figures.

The music ceased; the rumbling of thunder was heard in the distance. Gradually it became louder, until at length vivid flashes of lightning, accompanied by peals apparently of the deep-toned organ of the skies, gave all the impressions of a tremendous storm. The thunder and lightning continued at their height, when suddenly a small cloud of light appeared in the air; it gradually increased in size, until at length it stood revealed a ghastly spectre, around whom the lightning gleamed in fearful reality. Its eyes moved agonizedly from side to side, or now turned up in the sunken eye-socket, the image of unutterable despair. Away, back to the dim abyss from whence it came, it was seen swiftly to retire, and finally vanished in a little cloud, the storm rolling away at the same time. Then came other phantasms, some of which rushed up with apparently amazing rapidity, approaching the spectators, and again as rapidly receding—to return clothed with flesh and blood, or in the form of some well known public personages! After a display of a number of similar apparitions, the curtain fell, and the lamp was uncovered; the spectators departing with expressions of great astonishment at what had been seen. Such was the early introduction of the phantasmagoria to the honors of a public exhibition.

This variety of optical effect, although occasionally resorted to since that time, has only recently been re-introduced at some of our public places of resort, in more than its original power. In some of these exhibitions the effect on the mind is indescribable, and in a less enlightened age would be far from desirable; but all are now so well acquainted with the source of the awful and mysterious beings which appear to present themselves to the eye, that the exhibition simply creates wonder where it would formerly have excited superstition or alarm. Images of birds on the wing are introduced with great force; the bird is seen rapidly moving its pinions, apparently at a great distance, then swiftly approaching and increasing in size. Motion is also given to its eyes; and when a particularly solemn looking bird, like the owl, is selected, the effect is, to say the least, very remarkable.

Scenes are now introduced in which a movement of figures is managed with great adroitness; a fiery snake, for example, may be seen winding its undulating body across some incaverned pool. Then appears a fairy scene, where fountains are playing, and cupids are flying about, or shooting at a target, in whose centre—to carry out the poetical idea—is a bleeding heart; or through a narrow gorge we catch a glimpse of a lake encamped around about by tall mountains; and behold, some Undine, or water-spirit, with her attendants sprites, appears in a majestic chariot drawn by the most graceful of swans, whose elegant necks are elegantly bent into the waters every now and then. Again, a cloud of fire hangs in mid air, enlarges, brightens, and rolls gradually aside, disclosing one of the mythological impersonations seated in the *quadrijuga*. A favorite concluding scene is a British oak. While the spectators are looking on and listening to (of course) "Rule Britannia," suddenly, in every bough behold a whole flight of sailor boys waving the Union Jack; the trunk opens, and out steps the sailor prince; presently the sailors in the branches take their flight, the prince is once more received into the mighty trunk, and the scene vanishes.

Some of the minor phantasmagoric displays descend to the ludicrous. The spectacle of an industrious cobbler, who heaves long drawn gasps for breath, and busily plies his arms, is much admired among this series; and the knowing look of the eyes is wonderfully productive of merriment. The next scene is a view by the sea-side, where a bathing woman is seen dipping a reluctant little girl into the rolling waters; smiths are seen hammering ferociously upon their anvils; shoe-blacks are giving exquisite lustre to boots; old men are breaking up stones, or bowing politely and unbonneting to draw forth the charity of cottage-door lingerers; the chameleon is well shown in all its versatility of tint; and roses, tulips, and other flowers, including cauliflower, blossom with cupids, white and black, or other representations grotesque as unexpected. Perhaps the most extraordinary of them all is the feat of a man asleep in a bed, who swallows rats and mice by the dozen, and without waking.

The explanation of these varied effects is very simple. The phantasmagoric displays are always shown upon a transparent screen; a broad piece of thin muslin, wetted with water and fixed in a convenient position, is better than any other contrivance whatever. The magic lantern, slightly modified, is the instrument employed in developing the images, and is thus managed: It is either held in the hand or placed upon a little railway; it is then brought close up to the screen, the light being shaded by the hand, and when sufficiently near, the hand is removed, and there appears upon the screen a little cloud of light, without any definite image depicted in it. The lantern is then gently carried backward, and there appears upon the screen the gradually enlarging image of some spectre or other object which appears rapidly to approach the spectators. On bringing the lantern back again nearly up to the screen, the spectre seems to recede, and finally vanishes in the little cloud spoken of. Thus is the astonishing effect of advancing and receding images accomplished.

It requires of course some little arrangement as to focus, and mechanical contrivances for effecting this have been applied to the carriage of the lantern successfully. Sending up a balloon is well exhibited by the means; the balloon, at first swelled in all its vast proportions, presently becomes smaller and smaller until it is lost to sight; and, by a little swaying of the lantern from side to side, the undulating character of its motion is well represented. By using two, three, or even four lanterns, in the hands of several clever assistants, a surprising degree of life can be given to the scene. One manages the flying cupid, another the moving chariot, and a third the fountain, and so on. By means of two lanterns, Fame may be made to descend from the skies and plant a laurel wreath on a warrior or a statesman's brow. The opening of clouds is effected by drawing gently aside two slips of glass which cover the slider containing the picture; the figure behind thus seems to step out of the clouds.

Movement is communicated to the figures in various ways, sometimes in the manner already described, by a separate lantern; more frequently by a double slider, one slider being painted black, with the exception of a clear space, through which the head or one of the limbs is shown or obscured at pleasure; thus a cook carrying in a pig's head alternately loses and regains his own by moving the slider to and fro. The rolling about of spectral eyes is effected by painting them upon a slider which moves from side to side, the eye-balls showing through the eye-sockets of the image with singular effect. A water-wheel is set in motion by a double-slider, on one of which the landscape is painted, on the other the wheel; and this one is moved round by a pinion-wheel working into a cogged rim. The reeling motion of a ship is given by a slider moved up and down by a lever. A little reflection will soon show the infinite number of movements which by these simple means may be effected. A very strange effect is sometimes produced by giving the lantern a sudden shake, when the images will seem as if seized by a cold shudder. (*To be continued.*)

Sisters of Mercy.

We were much pleased to find the following in the Philadelphia "Roman Catholic Herald." Of course the Editor is aware that some at least alluded of the ladies to belong to the *Church of England*, and his testimony and approbation are the more valuable on that account, as it is *that Church* which has formed these heroines.

The following tribute to a small band of some members of this order, is from the Western (England) Times. It exhibits only one of the innumerable instances of charity, which are constantly occurring. A religion which forms such Christians cannot be a false one.

"It is impossible to give the faintest idea of the unselfish devotion, the unwearied labors, the kind attentions of the Sisters of Mercy.

On the plains of death they have walked and labored night and day. Where others feared to enter, they have boldly gone; cases at which the stoutest hearts might have failed, seemed only to reawaken their energies, and claim increased attention. We who have seen them can scarcely now realize it as truth, that woman's tender nature has been nerved to meet so fearful a crisis, and rise superior to such dreadful emergencies.

Let the reader imagine (before the hospital was erected) a room close and ill-ventilated. In it are lying nine persons, afflicted with cholera in its most malignant form The moans of the sufferers break upon the ear and pierce the heart. Around on the floor is filth, from which a pestilential vapor fills the room. No hired nurse can endure it. Who then shall attend the dying—who soothe the pangs as far as they can be soothed—who give them medicine and food, if they can take it—who do all the other offices of love they stand in need of? Shall they be left? No. Look up, and leaning over them you will see the feeble form of a woman clothed in black; around her neck there hangs a simple cross, the token of the faith that burns within her breast, and of Him by whom she is supported. Yes, there is a Sister of Mercy fulfilling her mission, and doing the angel's work. Were we to state all that we have seen of the sad character of the disease, and the energy of these self-denying handmaidens of the Lord, we should not expect to gain credence. At this moment, in the hospital, you may see them moving from case to case, and laboring with superhuman might, for they are supported by God himself, and the morning psalm for the 18th of the month must have fallen upon their ears with sweetness and comfort Battle-fields have witnessed many a noble scene of bravery and valor, but never were given greater proofs of endurance and Christian prowess than in the hospital in Five-field-lane. Miss Sellon (who though ill, has been on the spot every day) and her fellow workers may justly be added to the list of female heroines. In this opinion persons of all views coincide, and they who formerly opposed them, cannot now withhold the meed of praise. Truly, one more reason may be deduced from such visitations for the establishment of sisterhoods, for in what other manner could such effectual assistance have been secured.

After reading the following in the Bristol Times we doubt whether these ladies are not *exclusively* referred to.

THE SISTERS OF MERCY.—The establishment of the "Sisterhood" has been removed from this parish (Stoke Damerel) to that of St. Andrew's, Plymouth. The two houses at the north west corner of Wyndham-place are occupied temporarily, as it is said the Sisters have purchased or are in treaty for a piece of freehold ground in one of the Five Fields for the erection of "A Home." The appeals for pecuniary aid made by the Sisters and the Bishop of Exeter have been very successful, a capital stock, exceeding 14,000*l.*, having been thus raised.—*Devonport Telegraph.*

Advertisements.

FIRE INSURANCE

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

ALFRED G. STEVENS, Secretary.

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "THE COLLEGE GRAMMAR SCHOOL," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

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The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

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The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

EDMUND B. TUTTLE,
Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

NEW YORK.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

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NEWARK.—Joel W. Condit, Esq, C. M. King, Esq.

August 25—3 mos.

SCHOOL FOR MORAL DISCIPLINE This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

FAMILY SCHOOL

FOR The Education of Young Ladies, LILAC GROVE, New Hartford, Oneida Co., W. N. Y. Miss MARY PROAL, Principal, The Rev. P. A. PROAL, D. D., Visitor.

This Family School for Young Ladies, which has been in successful operation for several years under the late Mrs. Eames, will be continued in its former location.

Its site in the village of New Hartford,—3½ miles from the city of Utica—affords a healthy and delightful residence, while its ample grounds supply every requisite facility for exercise and recreation.

Miss M. H. EAMES, will have the general oversight of the domestic arrangements. The pupils will be under the care of the principal; aided in the several departments by competent assistants.

Strict attention will be given to the physical education of the pupils, by such exercises as are calculated to promote health, and impart ease and grace to the manners.

The course of study will include all the branches of a thorough English education—the modern languages, music, drawing &c.

The terms for board, tuition, (including lessons in drawing,) bed, bedding, washing, &c., will be, (payable semi-annually in advance,) $150 per annum.

Music, (with the use of Piano,) $10 per quarter.

French and Spanish, each $5 per quarter.

The year commences, as heretofore, on the first of September: but pupils will be received at any time during the term.

REFERENCES

Reference may be had, by permission, to the Rt. Rev. W. H. DeLancy, D. D., LL. D., Geneva, N. Y., Rev. J. F. Schroeder, D. D., New York City, and Rev. George Leeds, Utica, N. Y. n10—eow3m

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BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

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9. Second Sunday in A
16. Third Sunday in Adv
19. Ember Day.
21. St. Thomas the Apos
22. Ember Day.
23. Fourth Sunday in A
25. The Nativity of our
commonly called CHRISTMA
of Psalms for the day.]
26. St. Stephen the Mart
27. St. John the Evangeli
28. The Holy Innocents.
30. Sunday after Christma

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November 29. Massachu
" " Pennsylv
" " Rhode Is
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Evening

IN GRACE

Through each rich
Faintly streams th
Closing day has c
Rest for weary hea

Youth and age tog
Bend beneath day'
Holy melodies are
Through the diml

Sons of wordly w
Filled with ev'ry
Snatch from earth
Give this eventide

Wanderer from thi
Alien from the ho
Weep that far-off
Thy "father's God

Wrestler with the
Sorely tried from
Cease awhile the
Enter,—'tis the ti

Breathing news o
See the "man of
Sweetest words di
Gently fall upon t

With a quiet tranq
Wend we now ou